The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

MARCH.

BY BRYANT.

The stormy March has come at last,
With wind, and cloud, and changing skies
I hear the rushing of the blast
That through the snowy valley flies.

Ah, passing few are they who speak,
Wild, stormy month! in praise of thee;
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou to northern lands again
The glad and glorious sun dost bring;
And thou hast passed the gentle train,
And wear'st the gentle name of spring.

And in thy reign of blast and storm,
Smiles many a long, bright sunny day,
When the changed winds are soft and warm,
And heaven puts on the blue of May.

Then sing aloud the gushing rills,
And the full springs, from frost set free,
That, brightly leaping down the hills,
Are just set out to meet the sea.

The year's departing beauty hides
Of wintry storms the sullen threat;
But, in thy sternest frown abides
A look of kindly promise yet.

Thou bring'st the hope of those calm skies,
And that soft time of sunny showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours.

TRIBUTE TO THE CHARACTER OF BISHOP GRISWOLD.

Among all the Bishops under whose Episcopal supervision we have been placed, in different periods of our ministry, we have never known one who was more faithful in explaining and defending the peculiarities, and distinctive principles of the Episcopal Church than our late presiding Bishop. And yet while he was so sound and decided a Churchman, he never gave offence to any one. He never attacked other denominations, but simply vindicated his own Church, and that in such a spirit of meekness and love, that he seemed to throw a new and heavenly charm around all the institutions of the Church. Another man in New England was more esteemed and beloved among all denominations than Bishop Griswold. As a proof of this, we insert the following letter addressed to the Rev. Thomas M. Clark, Rector of Grace Church, Boston, from one of the most popular ministers in the Baptist denomination, apologizing for his inability, arising from the state of his health, to attend the Bishop's funeral.

REV. and dear SIR,—As I am confined to the house with a severe bronchial affection, and, therefore, shall not be able to show my regard for the memory of your departed Bishop, by attending the funeral services to-morrow, I beg permission to assure you of the tender interest which I feel in the solemn event that has bereaved your Church of one of her holiest patriarchs, and the Christian cause in general of one of its purest ornaments.

My personal acquaintance with Bishop Griswold was very limited; but his character I have long known and fervently revered. In the early part of my ministry, while I was pastor of a church in Portsmouth, N. H., he preached in my pulpit a discourse which I shall long remember. Its leading characteristics were truth, simplicity, and tenderness. His tone, and manner, and spirit, reminded me of the idea which my imagination had often sketched of the apostle John.

I cannot consent, my Christian brother, that your church alone should lament the dispensation of Providence that has so suddenly removed this good man to his rest and his reward. I, too, am a mourner, and all who love true Christian excellence are mourners. In his ecclesiastical relations he was indeed yours; in higher and nobler relations he was a member of "the whole family in heaven and earth," and every Christian had an interest in his continuance as a defender of gospel truth, an exemplar of gospel virtue.

The removal of such a man is, at any time, an affliction; at a time like the present, it is a calamity of special magnitude. But God is wiser than we, and, unquestionably, has some benevolent end to answer in thus calling him home. May the falling of the mantle of this venerable servant of Christ descend on his successor—on you—on me—on all whose office it is to minister in holy things.

With sincere respect,

Yours, fraternally and respectfully,
BARON STOW.

REV. THOMAS M. CLARK.

TRUE UNITY OF THE HOLY CATHOLIC CHURCH.

We copy from the Rev. Mr. Bickersteth's introduction to J. H. Merle D'Aubigne's discourse on Modern Oxford Theology, the following admirable remarks upon the true unity of the universal Church. If believers can be truly united to Christ and drink in his Spirit, they will soon be brought to feel and act in harmony in all external matters.

"How blessed is the assurance that the real unity of that which is truly THE HOLY CATHOLIC CHURCH, being united in spirit with the whole heavenly company, and all the just men made perfect, who, from the beginning of the world, have gone before us, (Heb. xii. 22—24,) and having communion with all the saints in every land, now living on the earth, is more and more manifesting itself even on the occasion of these serious errors. True Christians of all churches and denominations, holding the Head, are more and more finding out THEIR ONENESS, however separated by outward forms of churches, or languages, or countries. They see in each other the same faith, the same hope, the same charity: they have one Father, one Saviour, and Sanctifier: they have passed from death to life, they are made new creatures in Christ Jesus; they love their Saviour in sincerity, they are fighting the same battles with the world, the flesh, and the devil: they are journeying in the same narrow way: they are eating the same bread of life, and drinking of the same living waters, waiting for the appearing of the same Redeemer, and will soon be together with each other and with him in the kingdom prepared for them from the foundation of the world. May each reader seek to belong to this blessed company."

THE ELEMENTS OF NATIONAL GREATNESS.

We have read with a good deal of interest an Address before the New England Society of the City of New York, by Rev. George B. Cheever, on this topic. Though there are some things asserted in the Address to which we could not yield our entire assent, as a whole it is a very superior production. Among the elements necessary to national greatness, Mr. Cheever specifies the following: 1. A GOOD PARENTAGE. 2. A HIGH REGARD FOR THE WORD OF GOD. 3. PRIVATE JUDGMENT OF THE SCRIPTURES. 4. JUSTIFICATION BY FAITH. 5. THE CHRISTIAN SABBATH. 6. CHRISTIAN EDUCATION. 7. THE REGENERATING SPIRIT OF GOD. We select as a specimen of the Author's mode of illustrating his positions, the *fourth* element specified, JUSTIFICATION BY FAITH:—

"Here, again, I speak the language of no sect, but of that universal wisdom which is above all sects, and by which all sects, that do not mean to die, must live. And I fearlessly affirm that this principle is as essential to the true greatness of a nation, as it is to the salvation of an individual soul. I affirm that it is, if only on the ground that this principle is at once the principle of true spiritual freedom, and the source of a pure morality; a morality that takes a man's being, and a country's being out of self into disinterestedness; a morality not of mint, anise, and cummin, but of noble deeds springing from noble hearts: the spontaneous offering of forgiven children to a forgiving parent; not to buy forgiveness, but as its fruit; not *to be* forgiven, but *because* forgiven. As to the essence of freedom, Mr. Burke once said, with singular energy as well as truth, 'he that fears God, fears nothing else; but the fear of God, which takes away every other fear, comes only out of Faith; and perfect freedom is possible on no other conditions but those which make God our Father and us His children. We cannot believe that that principle, which binds together the whole family in earth and heaven, which shall be the consuming element of principalities and powers that are to endure when creation shall have passed away, can be of no importance in our national existence upon earth. In truth, we are but as the grub, the low chrysalis, in our present state, in comparison with that transfiguration, which is to take place through the prevailing power of this principle in our social, political, and literary existence. This is that cup of immortality, which, whatsoever nation drinks it, shall pass into a permanence of glory, no more to be eclipsed, shadowed, or dissolved, till the final conflagration.

"This principle was Luther's *Articulus stantis vel cadentis Ecclesiæ*. It is just as much so in politics and literature as in religion. We have had on this earth a long trial without it, without the preserving elements of a national existence. This world has been the theatre of a mighty experiment; wonder nations could be prosperous and permanent in pride and sin. The result has been overwhelming. Empire after empire has fallen to the ground. I have passed over the ruins of dead and buried kingdoms, have seen the shades of departed monarchies, and conversed with them, haunting the spots of their former glory; and the hollow voice, as if the wind were moaning from earth's central sepulchres, has spoken in the words of Scripture, deep unto deep, in my hearing, THE NATIONS AND KINGDOMS THAT WILL NOT SERVE THEE SHALL PERISH; YEA, THOSE NATIONS SHALL BE UTTERLY WASTED. It is a solemn thing to stand in the Coliseum at Rome, beneath the shadow of the Parthenon at Athens, within the crumbling stone of the temple of Karnak in Egypt, and to listen to the echo of those awful words. These historical materials and monuments, are so many intelligent clouds, which men's inquiries have wrought for that great Harp of the East, across which God's Spirit sweeps with its majestic, awful utterance! God grant that the history of our nation may not add another tone of wailing to the melancholy voices of dead empires.

"The principle of Faith is yet to make a new Literature for nations and the world. The materials are among us, but the eye of genius has been heavy with slumber. The film and frost of custom conceal a thousand open truths. Almost the whole secret of discovery in science is *the perception and questioning of what is customary in a new light*. There are now floating in our atmosphere of knowledge many common facts and observations, with connexions hidden by the veil of custom, and concealed like the future itself, but which are only waiting for a single question from some awakened mind, in some blessed mood of genius, in which this frosty veil is lifted, a single question like that addressed by Newton to the fall of an apple, which may well nigh open another universe of wonders. Now I apply this to the literature which is yet to be created out of the materials of Divine Truth and the workings of our spiritual being. And I am reminded of Mr. Coleridge's beautiful definition of genius: 'To carry the feelings of childhood into the powers of manhood, to combine the child's sense of wonder and novelty with appearances, which every day for, perhaps, forty years has rendered familiar,—

With sun and moon and stars throughout the year,
And man and woman,—

this is the character and privilege of genius, and one of the marks, which distinguish genius from talents.' If we apply this to religious things, we cannot but see that a state of mind is requisite in every man analogous to the experience of genius with common truth in its freshness, in regard to the perception of divine truths; and that this spiritual sense of the power and beauty of divine truth is essential to the perfection of a nation's literature. There is, therefore, a cause of illimitable power in the awakening and discipline of the mind of nations, as yet very little developed, but which is becoming every day more powerful. It is individual regeneration by the Spirit of God, which is to the perception, relish, and influence of divine truth what genius is to the wonderful influence of nature. This is yet to do more in disciplining the mind of nations, and in creating and energizing the world's literature, than all other causes. The operation of this cause is absolutely essential to the perfection of literature. All the forms of literature hitherto known have been deformed and lifeless, in comparison with the beauty and glory of those it shall assume beneath the baptisms of the Spirit of God, when its material becomes divine truth, or earthly truth transfigured with celestial glory.

"It is not to be supposed for a moment that the presence or the absence of a religious atmosphere of thought and feeling would not create an entire difference in the productions of human genius. You might as well suppose that the vegetation at the bottom of the sea can be no way different from that, which, beneath the bright sun, or the dewy stars, invests the earth's surface with its fragrant flowering verdue. As great a difference will there be between the literature of a world enkindled with the Spirit of Him who died to redeem it, and that which is the growth of ages that have gloomily rolled on in the rejection of that Spirit, as between the sweet bloom of creation in the open light of heaven, and the rough, dark recesses of submarine forests of sponges and corals. Such as is indicated in this last image has much of the world's literature proved hitherto; and in its sea-monsters have whelped and stabled.

"Now are we to behold a literature so full of all qualities of loveliness and purity, such new regions of high thought and feeling before unimagined opened up in it to the mind, that to the dwellers in past days it should have seemed rather the production of angels than of men. Nor is this an imaginary view. The world and its literature, in its life without the Spirit of God, might powerfully remind the thoughtful observer of Plato's cave, and of the thoughts of its darkened inhabitants; and when, from a higher elevation, the spirit gets a glimpse of reality, then, looking over the works and businesses of this great anthill of humanity, our globe, we seem to see bands of chained men, even as Plato describes them, counting the shadows of subterranean fires, and making alliances of popularity, out of the subtle intellects that most clearly distinguish and describe those shadows. These things must have an end; and when men learn, beautifully and truly remarks one of our great native poets,* the outward by the inward to discern, the inward by the Spirit, they shall win

Their way deep down into the soul. The light
Shed in by God shall open to the sight
Vast powers of being; regions long buried
Shall stretch before them filled with life and God.

All things shall breathe an air from upper climes. Then men listening, with the inward ear,—

The ocean of eternity shall hear
Along its coming waves; and then shall see
Its spiritual waters as they roll through thee.

* Mr. Bass.

For the Episcopal Recorder.

THE GOOD MAN.

Dear Brethren,—I was glad to see, in a late number of your paper, a testimonial, from our esteemed brother of Cincinnati, to the christian worth of the late Francis S. Key, Esq.

He well knew our sainted friend and, of course, was prepared to give a faithful a sketch of his life and character as could be drawn by any man. It so happened that my own native town was the place where Mr. Key, in the Providence of God, had his residence early in life, and where he spent the greater portion of his life, engaged most actively in works of love and mercy. But such a spirit as his could not be trammelled by metes and bounds. Those who knew him can say that no described circle could detain him within its limits when a signal was given for engaging in a labour of love. The world was his field, and at all angles and points, was he to be seen and heard addressing the sinner of perishing souls, so incredibly quick as almost to induce the belief that he possessed the faculty of ubiquity. One day, he could be seen in one city or village stirring the hearts of the people in behalf of the Bible cause, the next he was to be found at another point calling on the lovers of the good cause to give their continued countenance to the colonization scheme, and thus from day to day was his course pressed through with joy and faith, till the last moments poor to his illness, when he was found as the Sabbath school-teacher with the young candidates for immortality around him.

Well can I remember how I revered this good man in my days of childhood. And as my years increased and when kind counsel could be appreciated, from none did I receive it more thankfully than from him, and by none could it have been given more benevolently than he gave it. He took a father's interest in my studies, he directed me in my course, and abundant cause have I indeed to tender this feeble tribute to the memory of him who thus befriended me.

But I could tell you the story of a *widow's son*, whom the Lord placed within the compass of his lovely spirit. This widow was one of the ten thousand whose means of support vanish at the instant when their earthly partners are taken from them. The removed partner of this widow was the early friend of Mr. Key, and the friend of the father could not be dead to the wants of the helpless son. The son of this widow was a youth of promise, and by virtue of the influence possessed by our departed friend, he obtained from the powers that be an appointment for him in a noble institution, an honor to the nation which fosters it. The youth engaged upon the discharge of his duties with energy, his course of study was completed with honor, and he is, now in manhood, successfully engaged in the duties of his adopted profession. But this is only one of a legion of christian movements in the career of this great and good man—great as possessed of a mind and acquirements for above mediocrity, and good as an humble, fervent, and indefatigable believer in the merits of a crucified Redeemer.

May we all look more earnestly and with more of a single mind to that blessed source from whence he derived his strength that our course may be finished as his was. I.

Cumberland, Md.

THE SECOND DEATH.

Old Mr. Jay says very truly, that they that are born *twice* die *once*, but they that are born only *once* must die *twice*. They that are born again shall not taste the second death, while they who live and die unregenerate shall be delivered over to the power of the *second death*. The following striking remarks are contained in Blunt's Life of Elisha:

"'It is appointed unto men once to die,' there is no escaping it; but then, thank God, it is but once. Once every child in Christ's redeemed and pardoned family, 'the second death hath no power.' Once pass the narrow valley, and it shall open into a wide expanse of never-ending glory. Fear not, then, the approach of man's last enemy, but, O, see that you be ready for him. See that you have not to conflict with him alone. 'None but Christ, none but Christ,' can help you then: without him, the brightest life will make a shield that will drop into powder before the assault. You must be clothed in celestial armour, to meet, unapaired, the unearthly attack. You must be 'one with Christ and Christ with you to pass unharmed through the dark valley,' to stem 'the swellings of Jordan, to enter within the gates into the city. But if you are thus 'one with Christ,' though you may be the weakest man, or the most timid woman, or the feeblest child, you shall be made more than conqueror, over Satan, sin and death, and over every enemy between time and eternity."

ANTICHRIST.

Old Bishop Jewell seemed to be at no loss in identifying anti-christ with a system of pseudo-Christianity that prevailed in his days; this system still lives, exhibiting the same identical marks and attributes he ascribes to it. Speaking of the works of Antichrist he says:

"These be the works of Antichrist which he shall bring to pass. This shall he work in *all derisiveness of wrightousness*. He shall come with all kinds and shifts of deceit. He shall come with show of perjury, with vizard of fasting, with conspiracies of monks, friars, canons, and all kind and colour of holiness. He shall seek to prevail by threatening and by flattering, by fair means and by foul. He shall excommunicate, and release from excommunication; he shall promise forgiveness of sins, and life everlasting. He shall make boast of the Fathers and ancient doctors; he shall make boast of the universal consent; he shall boast of general councils; he shall boast of Christ's apostles, and of the Gospel of Christ, and of the word of God. So shall he falsely and deceitfully work himself credit, and beguile the world, in abusing the holy name of God. No kind of deceitfulness or subtlety, but he shall use it. So shall he make the people to seek upon him and kings and emperors to fall down before him, and to say, Who is like unto the beast? Who is so wise, so learned, so holy, so wealthy, so mighty, and so catholic? Wherefore no man is to be reckoned holy or learned. Without him no one may traffic, buy or sell. Without him no one may read publicly in universities; no man may preach to the people; no man may be accounted a Christian; no man may hope to be saved without him, without his leave and liking. Such wonders, such miracles shall he work; so shall he compass and subdue the world."

From the Philadelphia Christian Observer.

VIEWS OF THE LATE DR. CHANNING.

The late Dr. Channing, it is well known, was regarded both as the ornament and great advocate of the Unitarian cause in this country. We were therefore almost surprised in reading the following extract from a letter, written by him last August, a short time before his death, to a gentleman in England, and published in the Cornwall Gazette. We give the extract and accompanying remarks.

"'As I grow older, I grieve more and more at the impositions on the human mind, at the machinery by which the few keep down the many. I distrust sectarian influence more and more. I am more detached from a denomination, and strive to feel more my connexion with the universal church—with all good and holy men. I am little of a Unitarian, have little sympathy with the system of Priestley and Belsham, and stand aloof from all but those who strive and pray for clearer light—who look for a purer and more celestial manifestation of Christian truth.'

This, from Dr. Channing, is an important and painful confession. It is melancholy to find such a man, in the last stage of life, compelled to distrust the tenets he had held and taught, without knowing what to take in their stead, seeking every where to attach himself to personal goodness, in despair of attaining to divine truth; and while the multitude regarded him as the light and glory of their land, to see him, by his own confession, 'waiting for light, but behold obscurity; for brightness, but walking in darkness; groping for the wall like the blind, and stumbling at noon day as in the night;' distrusting the fallacies which had led him astray, but unable to apprehend those great and saving truths which alone could guide his feet into the way of peace—those truths which even little children can receive in the full assurance of faith, to their great and endless comfort. But this it hath ever been. The world by wisdom knew not God, who, 'out of the mouths of babes and sucklings, hath perfected praise.'"

REFORMATION OF THE CHURCH.

The Christian Witness, in publishing this No. of these admirable articles of Bishop Griswold, on the Reformation of the Church, remarks: "We publish this week the last No. of the 'Pastoral Address,' by our lamented and beloved Bishop Griswold. It is interesting as being the last of the series, and as the last production of his pen. On the Saturday morning previous to his decease, he called upon the publisher, and informed him that he was going to Salem, and that he had completed the last of his Pastoral Address upon the Reformation; and that he could obtain it by sending to his house; that he intended (if the Lord permitted) to write some articles on the service and worship of the church. But the providence of God has decreed otherwise, and that duty is left for other hands. Some preliminary conversation was had at the time respecting the publication of his Address on the Reformation, in a more permanent form, to which he gave his willing assent, and proposed to revise them for that purpose, if it was thought necessary. Indeed, during the whole course of writing these articles he seemed to consider the subject as one of deep and infinite moment to the church."

Having said something in reply to the objection to the Reformation, it seems proper to add some few remarks upon the good fruits which have resulted from it. To do justice to this subject would require a volume. I would briefly remind you, that,

1. It has evidently produced some reformation in the Church of Rome. Compare the *morals* of the court of Rome since the Reformation, with what they were during the three centuries previous, and you will be surprised at the contrast. The *power* of that court has been very much diminished. The thunders of the Vatican, at which the world then trembled, are now heard with pity, mingled with contempt. The infamous and most horrid machine of papery, the Inquisition, we trust in God will not much more, by any Christians, be tolerated. That lucrative traffic, the sale of indulgences, has, in consequence of the Reformation, become, comparatively, an unprofitable business.

2. The ungodly spirit and bloody hand of persecution have been very much restrained, and toleration, on true Christian principles, is happily and very much increased. In this good work the Reformation has uniformly taken the lead and is now far ahead.

3. The true spirit of missions, and efforts to convert the heathen, not by carnal weapons, or by being or perverting the truth, but by that "sword of the spirit, which is the Word of God." Preaching more generally the doctrines of Jesus Christ, and him crucified, is also among the noble fruits of the Reformation.

4. The preaching of the Roman clergy has been changed for the better, especially in Protestant countries. They now preach less of saints and relics, of masses and purgatory, of popes and "mother church," and more of Christ. In this last, I hear, they are seen in all countries much delinquent, and that the worship of Mary, where Protestants are not spectators, is but little diminished.

5. The Reformation has produced far more kindly feeling towards the Jews, and labors to open their eyes to their true Messiah, not by the Inquisition, but by their own holy scriptures, and by the gentle means of persuasion and love. It was owing to the spirit and power of papery, that they were formerly persecuted in England, even.

6. And easily might it be shown, and evidence indeed may it be seen, that the Reformation it has been, to a great degree, instrumental in diffusing a correct knowledge of the world, as well as the religious rights of men, and of enlightening the people on the true principles of liberty and free government. Very much more might be added on the subject of the good which Protestants have effected.

Should any one ask, seeing the Church of Rome has apparently, in some degree reformed, why we should not, as the Bishop of Ariel urges, return to it? I answer,

1. It is a reformation forced upon it; the Romanists will themselves tell you that they never change. And

2. Why should we go to them, rather they reject their errors and unite with us? Have we not the words of eternal life?

3. We never have departed from the one catholic and apostolic church. We have merely rejected what is unscriptural, superstitious, idolatrous and false.

4. We would gladly, and are ready to unite with them and all Christians, in whatever "is good unto the use of edifying," according to the Word of God. And,

5. To unite with any Christians in what is erroneous or unscriptural, is going, not *to* the true catholic church, but *from* it.

It must be acknowledged that the court of Rome knows wonderfully well, how to turn all times, and changes, and events, to its own advantage. They are certainly "wise as serpents," whether or not they are "harmless as doves." "The children of this world are wise in their generation," and "the children of light" may learn something from their consistency and zeal. And so may Protestants from the Romanists.

In the Edinburgh Review of Parke's History of the Popes, No. CXLV., are remarks upon this subject, which the reader, I trust, will readily excuse my transcribing.

"It is impossible," says the Reviewer, "to deny that the polity of the Church of Rome is the very master piece of human wisdom. In truth, nothing but *such polity*—could have borne up *such doctrine*. We will, at present, advert to only one important part of the polity of the Church of Rome. She thoroughly understands, what no other church has ever understood, how to deal with enthusiasts. In some sects, particularly in infant sects, enthusiasm is suffered to be rampant. In other sects, particularly in sects long established and richly endowed, it is regarded with aversion. The Catholic (Roman) Church, neither submits to enthusiasm, nor proscribes it; but uses it. She knows that when religious feelings have obtained the complete empire of the mind, they impart a strange energy; they raise men above the dominion of pain and pleasure. She knows that a person in this state is no object of contempt. He may be vulgar, ignorant, visionary, extravagant; but he will do and suffer things, which it is for her interest that some one should do and suffer; yet from which calm and sober-minded men would shrink. She accordingly enlists him to her service; assigns him some forlorn hope; sends him forth with her benediction and applause. The ignorant enthusiast, whom the Anglican Church makes her enemy, and, whatever the polite and learned may think a dangerous enemy, the Roman Church makes a champion. She bids him nurse his beard, covers him with a gown and hood of coarse dark stuff, ties a rope round his waist, and sends him forth to teach in her name. He costs her nothing. He takes not a ducat away from the revenues of her beneficed clergy. He lives by the alms of those who respect his spiritual character, and are thankful for his instructions. He preaches, not exactly in the style of Massillon, but in a way, which moves the passions of uneducated hearers; and all his influence is employed to strengthen the church of which he is a minister. In this way, the Church of Rome unites in herself all the strength of establishment, and all the strength of dissent. With the purest pomp of a dominant hierarchy above, she has all the energy of the voluntary system below. It would be easy to mention very recent instances, in which the hearts of hundreds of thousands, estranged from her by the selfishness, sloth and cowardice of the beneficed clergy, who have been brought back by the zeal of the begging friars.

"Even for female agency there is a place in her system. To devout women she assigns spiritual functions, dignities, and magistracies. In our country, if a noble lady is wooed by more than ordinary zeal, &c. &c. At Rome, the countess of Huntingdon would have a place in the calendar as St. Selina; and Mrs. Fry would be foundress and first superior of the Blessed Order of Sisters of the Gools.

"Place Ignatius Loyola at Oxford; he is certain to become the head of a formidable secession. Place John Wesley at Rome; he is certain to be the first general of a new society devoted to the interests and honor of the church. Joanna Southcote at Rome, would found an order of Barefooted Carmelites, every one of whom is ready to suffer martyrdom for the church; a solemn festival is consecrated to her memory, and her statue, placed over the holy water, would strike the eye of every stranger who enters St. Peter's." Diversity of opinion, which divides Protestants into parties and sects, Rome so uses as to increase her numbers, and strengthen her power. In this she is "wiser in her generation than" Protestants. We are, unfortunately, unwise in suffering things of little or no importance to divide us; and not only unwise, but sinful, in suffering such divisions to excite animosities and uncharitableness between those of differing denominations. Though we worship in separate communions, if we would all worship the same God and Saviour; teach essentially the same doctrines, in the unity of one and the same spirit, and if all of us, each in his own way, were to labor in love, the ill effect of our divisions would be very much diminished. They who believe in and practise what is essential to Christianity, and necessary to salvation, should love as brethren. And especially at the present time, when the religion of Christ is so powerfully assailed by those who add to God's Word on the one hand, and take from it on the other, all who build on the foundation of Christ should unite in one and the same spirit, if not in the same mode of worship.

No believer in Christ should permit his faith to be weakened or disturbed by these divisions: they were foretold by Christ and his apostles: they are the fulfilment of prophecies, and however they may disgrace religion, they confirm its truth. And, for the encouragement of Protestant Episcopalians I would add, that if our church adheres steadfastly to her distinctive principles and her present standards, she is likely to be a happy asylum for all who would avoid the idolatrous corruptions, or the specious infidelity, by which the religion of Christ is beset, on the right hand and on the left.

I have now finished my remarks in this Pastoral Address, which are intended to remind you of the corruptions which we deem to be idolatrous, unscriptural, and inconsistent with the religion which Christ has established and his apostles preached. You stand now on solid ground. Take heed that you be not enticed to depart from it. "To the law and to the testimony." Use the liberty wherewith Christ has made you free. "Search the Scriptures," and pray God so to enlighten your minds, that you may truly understand them.

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PHILADELPHIA, MARCH 25, 1843.

OUR NEW VOLUME.

Our paper commences, with the present number, the Twenty-first Year of its existence. For a period of twenty years, it has never failed each week to send out in every direction through the land a testimony for Jesus and his salvation. Great changes during that period have occurred. One at least of its editors, several of its valuable contributors, and very many of its readers, have passed away and entered upon the scenes of eternity! These "rolling years" constrain us also to feel that we are voyagers to the same eternity, and are now being borne by a current, rapid and ceaseless as the flow of time, on to our own final destination. We desire to carry this impression, the remembrance of this solemn truth with us into all the labors of the coming year, and to indite nothing that, dying, we would wish to blot. Our earnest prayer is that our sheets, as they are successively sent forth, and distributed through the extended circle of our subscribers, may bear upon them, week after week, such simple testimonies of gospel truth, and evident marks of the spirit and temper of Christ, that they shall become like so many leaves from the tree of life, scattered abroad for the healing of the nations.

Duty of Editors of Church Periodicals.—In the commencement of a new volume of our Paper, it will not be deemed out of place to offer a few remarks on this subject. It is quite manifest, from the course pursued by the Editors of various Church Journals, that a difference of opinion prevails in reference to this matter. It is not our design, in any degree, in the remarks we shall offer, to dictate or prescribe a course for others, but merely to indicate the line of conduct which, in our view, our own responsibilities impose upon us.

That a Church Periodical should advocate, explain and defend the peculiarities of its own ecclesiastical organization, is a thing so natural and reasonable in itself, that we do not see how any intelligent mind could take exception at it. The only question that could here arise, is in reference to the amount of attention that should be given to this subject. While we are clear in the conviction that an Episcopal Journal, designed for circulation among the families of our Church, should contain a due degree of instruction in reference to the distinctive principles and peculiar arrangements of our own ecclesiastical organization, thus indicating, to those who have comparatively few other sources of information, the true grounds of an intelligent and enlightened attachment to their own communion, we are equally clear in our conviction that this should not be the all-engrossing and ever recurring topic with which the columns of a religious journal should be weekly filled. Here, as in the pulpit, the great, prominent, untiring themes should be Christ and his salvation. The doctrines of the Cross, and the duties of the Christian life, brought to view and enforced in their just proportions, and under all their various and diversified aspects, will, in our view, be far more likely to accomplish the legitimate and appropriate ends of a religious paper, than the unceasing ringing of changes upon "Church principles" and "Church politics." We shall be greatly misunderstood if it be supposed by this remark, that we approve of concealing, or keeping out of view the order and constitution of the Church, or of any of its arrangements or appointments. We think it highly useful and edifying occasionally and in their proper season, to bring out and set forth in a strong light the manifest apostolic order of our ministry, the conservative character of Episcopacy, the advantages of a liturgy, and the peculiarly scriptural and spiritual character of our Book of Common Prayer, and other topics of a kindred nature. But we would not be *always* doing this. We would not impress our readers with the idea that the great business of the Christian life is to be thorough Churchmen—but rather to follow Christ—to drink into his spirit—to walk in his footsteps, and to copy his example. With such a moderate and yet decided advocacy of the distinctive principles of our ecclesiastical organization, we do not see how any one can find fault. In so doing we trench upon no rights of our neighbours. It is what the religious papers of all the various denominations of Christians around us claim as their privilege, and the principle upon which they act in reference to their own respective Churches. To accuse churchmen of bigotry, and papal tendency, as has become the fashion with some radical and rabid sectarian papers of the day, simply because they state, in a straightforward way, the reasons of their attachment to their own church, is extremely illiberal and absurd. We have no sympathy with that latitudinarian spirit which regards every form of church organization as equally scriptural, and all of them as a matter of little importance. We should regard ourselves as unworthy of the name of Christian ministers could we hold a place, or presume to minister at the altars of a Church which we did not believe conformable in doctrine and discipline to the scriptural model, and more so than any other ecclesiastical organization on the earth. Did we not firmly believe all this in reference to the Episcopal Church, we should not permit ourselves to be numbered among its ministers. While we are thus thorough and decided in our attachment to Episcopacy and to our own communion, and claim for ourselves the unquestionable right of calmly and distinctly stating, whenever we deem it expedient, the grounds of our attachment, we feel no unkindness in our hearts towards those who differ from us in outward order, although we regret that in this matter we cannot be all of one mind. With the Apostle we feel constrained to say: *Grace be with all them that love our Lord Jesus Christ in sincerity*; and again, *As many as walk by this rule*—to wit that of glorying only in the cross of Christ—*peace be on them and mercy upon the Israel of God.*

This leads us to remark still more definitely, that we cannot see that it is our duty, as Editors of a Church Journal, to be engaged in continued and successive assaults upon other denominations of Christians, who hold in common with us almost every great truth of the Bible except Episcopacy. The Episcopal Church sets us no such example in her standards, but merely justifies her own orders, without pronouncing a single word of condemnation upon those who differ from us. We have never seen any good growing out of attacks upon other denominations—but we have seen such attacks sadly productive of bitterness and strife, clamor and wrath; putting the heavenly dove of peace and holy charity to flight—and summoning up and arming with fearful energy a legion of evil passions to desolate and lay waste the heritage of the Lord. We do not believe there is on this earth any thing more displeasing to God, or contrary to the spirit of the Bible, than those wanton, waspish, ferocious attacks which the editors of certain religious papers seem to delight to repeat, week after week, upon those very brethren with whom they expect to spend their eternity in heaven. We may calmly and kindly oppose what we believe to be error, without these harsh, uncharitable, denuncatory, personal attacks.

Another question of great interest arises, as to the duty of editors of our Church Journals, in relation to doctrinal errors that may at any time invade the Church, and infect the theology of those appointed to instruct others in the way of life. On this point we feel entirely clear in our own minds as to what is the path of duty. Though it is far more pleasant to commend than to censure, it is *principles*, not *men*, by which editors must stand. To defend the truth, and repel error, is an obligation of such a high and imperative character, that we cannot fail to do it without proving wholly recreant to our sacred trust. The case we have supposed is not an imaginary one. Even in Apostolic times, in Churches under Apostolic supervision "false brethren brought in unawares" taught "another gospel"—inculcated doctrines, calculated to mar and destroy the glorious gospel of Christ, and "bring believers into bondage." So it has been in every age of the Christian Church. We have witnessed a sad instance of it in our own day and communion. Doctrines, and a system of theology have been broached among us subversive of the very foundation of the gospel, and at war with the standards of our Church. Some of our Peters have been ensnared by these errors: some of our Barnabases "have been carried away with their dissimulation." (Gal. ii. 11—13.) Publications have been circulated among us, sermons have been preached, and charges delivered, inculcating principles, calculated to impugn the Protestant Reformation, to carry us back to papal darkness, and to obscure and deface the most precious truths of the gospel.

Now, however it may fall in with other men's views of duty, to praise and defend such publications, because they come from distinguished presbyters of the Anglican Church, who exalt Episcopacy to the skies, or emanate from mitred heads, who have given the highest evidence of unfaltering attachment to our ecclesiastical organization, and present, in their lives and character, very sweet and lovely examples of piety: or however it may fall in with the views of others, to keep a profound silence, and allow these errors to go unrebuked, lest they should seem to present to other denominations the appearance of a divided Church—it is not compatible with our sense of duty, under such circumstances, either to praise, or to be silent—but at once, in view of this danger, to "blow the trumpet in Zion, and sound an alarm in God's holy mountain." In our view, thus to rebuke and expose and repel error, under whatever patronage it may be brought within the gates of our Zion, evinces far higher and more disinterested love for the Church, than any other course. It is thus we have hitherto endeavoured to act—it is thus we shall feel constrained in the future to go on. We mourn to think that such a dark cloud of error hangs menacing over the walls of our Zion. We pray that the Lord may turn it away. Whatever may be the issue, we feel that we must stand fearless at our post, and bear our solemn protest against every effort to pervert or dilute the doctrines of our Church. In no other way can we act conscientiously, or show ourselves true to our principles and our Church.

RECOLLECTIONS OF ENGLAND.

NO. XIX.

Dear Brethren,—I have often thought since I have been occupied in giving you some recollections of England, of saying something in a more general way, of the Church of England, as it appeared to me, during the little time I had the opportunity to observe it. We can never cease to feel a deep interest in this Church. Not only have we derived our own ecclesiastical orders and system, through its ministry, but to a great extent, we are still partakers of its prosperity or depression, of its elements of purity or apostacy, of its discord, or its union, as they may be severally promoted and brought into operation and notice. An American Episcopal clergyman feels himself immediately at home in the English Church,—uniting in the same liturgy, and engaging in all the services and ceremonies of worship, to which he has been accustomed in his own country. He looks back upon its past history and rejoices to consider the fidelity and efficiency with which it has maintained for so long a season the contest, the principles of the Reformation against the inroads of Popery,—so that continental Protestants have been accustomed to look upon it, as the great bulwark in the earth, against the universal dominion of the man of sin. He looks around upon its present condition, and has great delight in observing the extensive increase of evangelical preaching and influence disseminated throughout its borders, as an amazing advance in the improvement of its character, within the last half century. But he also sees another and an entirely opposite influence exerting itself during the last ten years, in the unceasing effort, to corrupt its doctrine, to pervert its distinguishing principles, to reduce its practical aspect to the mere formalism of superstition, and to bring it again into union with the Roman Anti-Christ, and under subjection to his power. These facts exercise a strong influence upon our minds, even here at home, while our only knowledge of them, is through the publications which are brought across the intervening ocean. And this influence is very manifest and important. Not an error is broached in the English Church, in doctrine or practice, but it will probably find some imitators or apologists within the limits of our communion. And the vital and sanctifying power of the admirable expositions and defences of the truth of Christ which are there unceasingly brought out, are also the main instrument of enlightening and upholding our faithful clergy in the preaching and support of a pure Gospel. Our personal affinities with the different portions of the Church of England, are therefore formed before we touch her island shores, or have any opportunity to mingle with her living ministry, or to unite in her unchanging worship. Perhaps it is not possible that a perfectly impartial view should be taken by any clergyman of our Church, of the circumstances and character of this most important branch of the Catholic body of Christ's people. I certainly do not arrogate to myself any particular freedom from the influence of such partialities, as I suppose we must all feel; nor would I dare to say, that my partial feelings may not have tinctured with prejudice, some of my conclusions. But I shall candidly write just what I was led to think upon this subject, and ask nothing more than the attention which they may deserve, to any of my observations. From the time I arrived in England, until the day I left it again, my mind was constantly seeking information upon the present state of the Church, and I tried to observe with fidelity, every thing which came under my notice connected with it.

The outward increase and apparent prosperity of the Established Church, every where arrested my notice. New churches were continually seen, lately completed, or in the process of building. I travelled 1,500 miles in England, and this fact arrested my notice every day, and in every quarter. In London Bishop Bloomfield proposed, a few years since, the building of *fifty* new churches in the metropolis, by private subscription,—forty-two of the number have been already completed, and the residue, I am informed, are on the way to completion. In the city of Manchester, an association has been formed to erect *ten* new churches. The Bishop of Chester consecrated four of these in a single week while I was in England. A similar association has been formed in Birmingham, and two or three of these have been completed. In the various country towns and villages, new churches and chapels are rising in every quarter, and the aspect to the traveller's eye is that of great increase, and much outward prosperity in the Established Church. But with the single exception of one in Liverpool, I did not see a dissenting chapel, either appearing to be new, or in the process of building, in any portion of my journeys. From my own observations I was therefore necessarily drawn to the conclusion, that the Established Church is every where in the ascendant, in popular favour, while dissent has very much lost its hold upon the people of England, and its prospect is very far from the hope of prosperous increase. This continued observation of facts around me, led me to many conversations and enquiries, the result of which was always to confirm the accuracy of the conclusions, which I had drawn from what I saw. The power of dissent seems to be comparatively little, and is certainly diminishing, and the general popularity and influence of the Established Church among the people, is probably greater than it ever was, and is continually increasing. Ten years ago the popular feeling was strongly excited against the establishment, if we may judge from the publications of that day; and its overthrow and destruction were boldly demanded. The possible continued existence of the church, was denied, and its early passing away anticipated by its enemies. But that tide of hostility has passed its flood, and is ebbing as rapidly as it rose. Every week is bringing out the resources of the church more fully and remarkably; and the power of dissent seems to be more thoroughly broken, than moderate dissenters could then have desired that the influence of the church should be. A well informed friend of mine says, "five years ago, we found it necessary to argue in defence of the right of the church to *exist*, and now we are compelled to protest, on the other hand, against those who are ready to deny the same right to those out of the church." Within the Metropolis, near £200,000 have been raised by the influence of the present Bishop, by voluntary subscription for the erection of new churches,—while the dissenters within the same time have raised about £10,000 for a similar purpose, or enough to build two meeting houses. The present Bishop of Chester has consecrated *one hundred and seventy* new churches in his diocese. This diocese is not very greatly more prosperous, I suppose, than some others. The Bishop of London probably has consecrated nearly as many within the same time. These new churches are all substantial and large buildings. The least of them will probably hold 6 or 700 persons, while some of them and all in the Metropolis, will contain 1,500, 1,800, or even more. I was much struck with the substantial and permanent character of the new churches, as contrasted with the very inferior appearance of the dissenting chapels. Yet they are equally the result of private voluntary effort. Parliament has done nothing for the extension of the church, for several years past. In many cases a dissenting chapel regularly registered and licensed, is but a single room of a private house, and in others of very temporary occupation. Within a few years a considerable number of dissenting chapels have been converted into Episcopal Churches. Mr. Melville's chapel at Camberwell is one of these. You will find an article in the December number of the British Magazine which contains some very valuable information upon the statistics of the dissenting congregations, and gives an account of several instances of a similar description. I became acquainted with a highly respectable dissenting minister in London, who is now preparing himself for orders in the church, and will be probably attended by his congregation in his conformity to the church, and their chapel will furnish another similar instance to those above referred to. The information which I gained from him convinced me yet more entirely, that the popularity of dissent has passed by, and the voluntary tendency and choice of the people, is generally for the services of the Established Church. Upon this point, I met with nothing in England, to alter or modify this conclusion which I have formed. And my conviction is that the simple difficulty in the way of the church, under this view of it, is the vast want of accommodation for the people. The benevolent friends of the church, are exerting themselves in every quarter to supply this want. But I suppose it can never be met, until parliament takes the subject in hand, which is certainly most desirable for the interests of religion in that country.

Another fact with which I soon became familiar, and which much impressed my mind, was the very severe and often violent manner in which the Established Church was spoken of by dissenters. Before I had any opportunity to observe the relative positions of the two classes, and the reasons for this which might there be found, the circumstance itself particularly arrested my notice. I heard repeatedly such expressions, and saw such indications of feeling among many of the latter, as reasonably offended me, as well as made me mourn over the want of Christian temper, which they displayed. I have been sufficiently accustomed, at home, to listen to the expression of such feelings from warm tempered men when irritated in controversy, and from men of violent and radical sentiments in religion. But they are not habitual, I trust, among the Christian bodies of this country. Nor do I know indeed that they are in England, though they were very frequent in my observation. I saw many exceptions to this fact, many, both ministers and laymen among the dissenters, whose conversation, and addresses, and manners were uniformly indicative of Christian courtesy; and a real love for all the servants of God, and a proper apprehension of the worth and influence of the Church Establishment, though they saw supposed evils in it against union with which they felt conscientious objections, and which prevented their conformity to the Church. Many excellent persons of this description are present in my mind while I write, and I trust I shall never be induced to undervalue their character or their religious influence and usefulness. But the prevailing feeling of dissenters is certainly very great hostility against the Church, not only as an establishment, but to its very principles of government and order. I saw many who seemed to me perfect illustrations of old Thomas Fuller's description of Prynne, "so great is their antipathy against Episcopacy, that if a seraphim himself should be a Bishop, they would either find, or make some sick feathers in his wings." The contrast to this spirit among the Clergy of the Church, with whom I was connected, was very remarkable and impressive. In them, I found a courtesy, and delicacy of character and conversation, which would not allow the intrusion of unkind remarks against any of the professed followers of Christ. I never heard the dissenters spoken of among them but charitably and kindly. Their conversation was Christian, affectionate, and improving. It seemed to me therefore a personal controversy, to which there was but one side. I was ready to ask, what cause is there for this bitterness? There are no restrictions upon the forming of dissenting congregations, or erecting dissenting meetinghouses, indeed the difficulties are all on the other side; and so far as the intervention of the law goes, it is far easier, and involves far less labour, and ceremony, and effort, to erect a dissenting chapel, than one in connexion with the Establishment. They may fill London with their chapels if they desire it, without possible molestation from any one. And if the cause of dissent is really the popular cause, why should they not take possession of a people who are thus already on their side? But the real fact is entirely the contrary. And whether I should be authorized to say that this was the actual cause of the extreme excitement of feeling or not, I presume none can doubt that a more prosperous and popular aspect in reference to the actual mind of the people upon whom they operate, would produce a far more bland and happy state of mind in themselves. As it is, dissent has become extremely political and worldly in its spirit, and appears ready to unite all kinds of doctrine, true or false, in the single cause of an assault upon the Established Church. Such a spirit was far from attractive to me, and nothing but a determination to gain adequate means of information, would have led me to face it as often as I did. Why should they not expend their strength in assaults upon a lost world around them, and thus uniting in the same purpose with the Church, if not in the same methods, "by all means, save some?" Whether in the Episcopal Church, or out of it, this sectarian temper becomes more and more disgusting and painful to me. I would see my Christian brethren, as I would be myself, laboring in a cause, and in a method, upon which we may look back in our closing day, and not feel, that we have spent all our time, in "building wood, hay and stubble" upon the foundation which the Lord has laid in himself, for the salvation of all who believe. This feeling is the prevailing spirit of the Evangelical clergy of the Church of England, though many of them remarked to me, that the bitter hostility of the dissenters, and the inconsistency between the sentiments which they professed at the meeting of the Bible Society, with those which they avowed at the meetings of the various societies for their peculiar purposes, had driven *them* completely from the platform of the former, and compelled them to decline an offer of fraternization which seemed to be so hollow. Will the time ever come, that real Christians will unite in things that are really Christian, and leave the residue in the mutual agreement to differ charitably and in love!

One most important and deeply interesting subject of observation by me was the character of English preaching. I had formed very high conceptions of this, from the distant notice which I had been able to take of men, through the writings and reputation of English preachers. But shall I say, I was disappointed in what I heard? It was the fact. Week after week in London, I was asking intelligent friends, where I should hear the best and most effective specimens of Gospel preaching; and after going from place to place, I must honestly say, I was still disappointed. I was disappointed in the want of a deep and clear exhibition of evangelical truth among the most distinguished of the preachers of that class. Though there was often a bold annunciation of doctrines even of some which are often withheld, there was a superficial character in the sermons which I heard, which surprised me. I once asked a very intelligent lay friend, "Where are the successors of Romaine, and Newton, and Hawker?" His simple answer was, "They have left no successors." The author of Essays on the Church, describes exactly the conclusion to which I came, when he says, speaking of "the wants of the Church," "Our attention has latterly been so much drawn to one principal point, that we are scarcely able to look at minor subjects. The point to which we allude, is *the want of a higher, deeper, and more scriptural theology*,—in the majority of the pulpits of the Established Church. There has been, it is sufficiently obvious, a prodigious change in the current theology of our clergy, since the beginning of the present century. Looking back scarcely beyond that period, we observe Mr. Simeon an object of almost universal contempt and abhorrence with the heads of the University of Cambridge, and Mr. Newton unable to reckon above *seven* Clergymen of similar sentiments to his own in the whole metropolis. But after a lapse of forty years, we find the former, the object of universal honor, not in Cambridge only, but throughout England; and a new edition of his works, 'dedicated *by permission*, to the Archbishop of Canterbury;' while instead of *seven*, it would probably, be an easy task, to find at present, *many more than seventy* clergymen, who preach, as far as they are able, the same doctrines which Mr. Newton preached, in various pulpits of the metropolis." Again he says, "It has been for the good of the community, that the spiritual Church has extended itself on every side; but the greater contact and admixture have acted injuriously upon the Church itself. The stream is now *wider*, but it is much less *deep*. There is much superficial profession; much superficial knowledge; and even much superficial belief. An elementary acquaintance with the leading doctrines of Christianity is widely diffused; but many of those who have this outline knowledge, have not digested, even in the mind, what they know. And this superficiality, as it overspreads the whole professing Church, so it is not absent from the ministers of that Church." This want of evangelical depth amazed me the more, from the fact, that some instances of it, were in men, who have demonstrated their real ability and scriptural knowledge, in very valuable publications with which we are familiar. I could not account for it, therefore, but either from their desire to be intelligible and satisfactory to a generation of a superficial taste, or from a very careless and desultory habit of preparation and composition. But the fact was universal within the reach of my observation, with the exception of a very few individuals, to whom I may hereafter refer. Sermon after sermon seemed to me, to be a dwelling in the mere alphabet of religious truth. Though the manner of the preacher was generally affectionate, persuasive, and interesting; his thoughts seemed to be the simplest "inditings of the good matter," and both preacher and people appeared satisfied with this provision. Almost all the preachers whom I heard in England, were extemporaneous preachers, and their style of preaching in its execution, was generally very desultory, and apparently with a want of due preparation. Thoughts would hitch themselves on to thoughts, and words to words, as if the subject was left very much to the spur of the occasion for its exhibition and discussion. This surprised me exceedingly. I certainly heard discourses addressed to large audiences, and apparently to their entire satisfaction, which were in no degree above the character of lecture-room exhortations according to our habits, in which the Christian minister feels himself rather in conversation with his people, than delivering a public address, and therefore the subject of no criticism, for the style of his performance. Nay, this was the fact, in some anniversary sermons before societies, which had been previously advertised in the papers of the week. There was a carelessness of style and sometimes an unnecessary incoherence of construction, which quite astonished me. In the country clergy, it might be well accounted for, from the fact, that the great portion of their hearers are extremely ignorant. They have nothing of our magnificent public school system, to disseminate thorough instruction among the poor,—and their parochial charity schools are not designed to teach more than the first rudiments of English instruction. But even in them, it struck me there should be a preparation for such public occasions, in some degree suited to the character of the subject, the audience, and the preacher himself. Instances of such a preparation, and some invaluable ones, are in some of the anniversary sermons of Mr. Bickersteth. There is, I think, an exceeding temptation to bring the idea of preaching simply, and without "enticing words of man's wisdom," down, to cover a preaching which is actually slovenly and careless. With the utmost preparation of mind and heart, we can never do justice to the glorious character of the Gospel committed to our trust. And while I much delight in listening to good and intelligent extemporaneous preaching, nothing offends my taste and feelings more, than that loose and careless description of this method of address, which an old friend of mine once called "*extrumpery preaching*." Listening to English preaching in no degree diminished my respect for the preachers of our own Church at home. I do not hesitate to say, as far as my observation extended, I consider American preaching decidedly superior, both in matter and composition, and manner of delivery, to the habitual preaching which I heard in the English Church. I heard but one preacher whom I thought superior to any that we know. I heard many who certainly had a reputation there, which they would not have with us. This may seem an arrogant assertion, but it is nevertheless an honest one.

In the actual prosperity of religion in the English Church, though my opportunities of observation were few, and in this too, I may be considered as speaking hastily, while I avow the conclusions which I formed, I saw nothing that rendered me in any degree, mortified or ashamed in reflecting upon our own happy communion. The Bishops do not visit the single churches, but gather the clergy periodically together, (once in three years, as the most frequent occasion, as far as I know,) for what is called a visitation. Too parishes know nothing of that animating and exciting influence to which we are so accustomed in our annual Episcopal visits. The Dioceses are so large, several of them having more than a thousand churches, and the smallest, near four hundred, that the laity have no apparent religious connexion with the Bishop. Confirmation is administered infrequently, and that in one church for a large district of many churches, sometimes to two or three thousand persons collected together, when the Bishop is obliged to pass rapidly round such a multitude, laying his hands successively upon as many as he can, while he repeats the words of the appointed prayer,—as applied to them all. This, perhaps, is all that it is possible for him to do, while he is burdened with so many churches, and so much secular and political duty besides. But it struck me that in fact, the system becomes but episcopacy in name. I could discern very little feeling, even in the clergy, of a real supervision over them. In the laity I saw hardly any evidence of knowledge of the Bishops at all. It does not become me to project improvements; I am recording my own limited observations merely. This want of stated and frequent episcopal visitation to the churches themselves, takes off a very important principle in the beneficial operation of the Episcopal system, and a very valuable instrument in the spiritual prosperity of a Church. The general fear of religious excitement, and jealousy of appearing fanatical, or having any appearance of Methodism, is a very strong principle among the English clergy. As I detailed the facts of revivals of religion to which we are accustomed, or even the beneficial influences of associations and continued religious services,—however they might rejoice in listening to the actual accounts of divine blessings among us, the remark was almost universal, "such things would not do here." The most prospering churches which I saw, I think, are in Liverpool, where all the churches but two are entirely independent of territorial income, and are supported, just as ours are, exclusively by pew-rents. But if you take any ten of the best churches in Liverpool, and ten of the churches in Philadelphia, upon the same principle of selection, I am persuaded, you would find the former behind, in whatever aspect of religious influence and character, you should compare them. There are certainly many individuals among the Christians of England, whose spiritual character, and holy influence, are very eminent, and an example of very peculiar excellence. But in viewing the whole state of religious things in England, I came to the conclusion that as I have from many other occasions of observation elsewhere, that with all our defects, there is no shape of Christian organization among men, all equal in its circumstances of advantage and means of real spiritual improvement, or in its conformity to the manifest designs of Holy Scripture, to the Protestant Episcopal Church of these United States. And I am fully convinced, that if there is an outward body on earth, to whom we may justly apply, from all these facts, the title "the Church," we have not to look for it beyond the borders which the Providence of God has assigned to us. But I will extend these remarks no further. I have given you the conclusions of my own observations upon the points here noticed, very deliberately formed, and very honestly expressed. There may be mistakes in some of my positions. I shall be glad to correct them when I am convinced of their existence. But as far as my judgment is of value, and as far as my opportunities of forming it have extended, my friends have the candid expression of my thoughts.

S. H. T.

The Institution of the Rev. G. T. Bedell.—We are confident that the following letter of our N. Y. correspondent, furnishing us with a detailed account of the solemn and interesting services connected with the inducting into the Rectorship of the Church of the Ascension, of our young, and highly esteemed brother, the cherished son of one whose memory is enshrined in the affections of thousands and tens of thousands, will be read with deep interest, as widely as our paper circulates.

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To the Editors of the Episcopal Recorder.

New-York, March 20th, 1843.

Dear Brethren,—It will, I doubt not, give you sincere pleasure to learn the particulars of the Institution of the Rev. G. T. Bedell, as Rector of the Church of the Ascension, in this city. The ceremony took place yesterday morning (Sunday the 19th). Morning prayer was read by the Rev. James W. Cooke, Sec'y and General Agent of the Foreign Committee, assisted in the lessons by the Rev. Charles D. Jackson, of New York. The Bishop of New York, officiated as Institutor—the Bishop of Massachusetts preached the sermon. The Ante-communion service was read by the Rector, and the communion was administered by him first to the Bishops and Clergy, and then, aided by the Bishops and the Rev. Wm. H. Walter of New York, to several hundred communicants. The whole service occupied very nearly four hours, but I can truly say that an occasion of the kind, more deeply interesting, in all its attendant circumstances, I have never witnessed. The relative position of this important parish—the commanding influence of its lay members in the city—the high character and successful ministry of its former Rector—the singular unanimity manifested in the election of his successor to a station of which it may be said that, there is no parish in the country more important in itself or in its influence—the youthful appearance of the Rector-elect, humble yet dignified, shrinking yet confident, as if he *felt* that the grace of Christ would be magnified in him—the presence of the Rt. Rev. the Bishop of Massachusetts, seated in the Chancel, as brother Bishop with *his* former Diocesan, and returning to his loved flock that he might welcome his successor to the spiritual charge which he had almost unwillingly laid down after fifteen years of untiring faithfulness, that he might follow the divine call, and take upon himself the office of a Chief Pastor over God's heritage—the voice of united supplications from the crowded congregation—the solemn ceremony of Institution—the charge—the presentation of the *keys*, fit emblems of ministerial authority over the material fabric consecrated to the service of Almighty God, and which should ever be kept sacred for this holy use—the delivery by the Bishop of New York, as the Institutor, and the reception, by Mr. Bedell as the Instituted Rector, of the *Bible*, the *Book of Common Prayer*, and *the Canons of the Church* and *of the Diocese*; (the former, the sole rule of faith, and the others the guides of worship and discipline)—the chanting of the appropriate anthem, "Laudate Nomen"—the prayers feelingly offered by the Bishop of New York, in behalf of the youthful Rector and his congregation—the breathless stillness that accompanied the audible petitions of the latter, as alone, in tones of deep solemnity, he supplicated Almighty God for himself as now Pastor of the flock before him; were all, circumstances so blended together, and associated in time and place and incident, that I am sure I but speak the language of all present when I say that, deep and powerful emotion pervaded the audience, while a common sympathy thrilled through every bosom, and all must have realized, "*this is the House of God, and these are transactions to which heaven is witness, and to which God has set his seal.*"

The sermon by Bishop Eastburn was just what might be expected from him. Full of unction—clear in its statements of doctrine—decided and unequivocal in its delineations of the "faithful Pastor," whether in his public ministrations, his private walk, or his habitual conversation;—there was no room left to doubt that, the pattern of a "faithful Pastor," in the eye of the preacher, was the same as Paul into idea when he said, "it is required in stewards that a man be found faithful." From this passage, (1. Cor. 4. chap. 2. v.) Bishop Eastburn drew his portrait of the faithful Christian Pastor. In explanation of the text he showed that ministers of the Gospel are the *servants* of Christ; and as, in respect to a servant men would be disposed to ask chiefly, "is he *honest*, is he *faithful*;"—so of the servant of Christ, *fidelity* must be his distinguishing trait. Whatever his other deficiencies, he must be found *faithful*.

The Bishop then proceeded to inquire, "in what does true pastoral fidelity consist?" First it is exemplified in the *doctrine* which is preached. In this connection he stated most distinctly that the fundamental doctrine of the Scriptures is, "*Justification by Faith alone*." Human works have no agency, even in the least particular, in placing the sinner in a justified state. Good works are the *evidence* that Justification has taken place, but in no sense is Justification dependant on good works. If the *least obscurity* is thrown before this doctrine in preaching, it has become *another* Gospel. He then illustrated the doctrine from the New Testament and showed how it is also blended with the daily service—how distinctly it is

brought out in the Thirty-nine Articles—and how prominent it appears in what he called our "glorious old Homilies!" It is, a clear vein that may be distinctly seen running throughout the rich mine of wisdom which they contain. Strike this out of our standards and you rob them of their *life*.

He then proceeded to shew how the Christian Pastor may be *unfaithful*. 1. By not making this doctrine *prominent* in his instructions. 2. By presenting *confused* views of it. 3. By blending it with human works; causing justification to appear as the *combined* result of Christ's merits and of our own imperfect obedience. In this way the righteousness of Christ is brought in to *help out our own deficiencies*. 4. By blending together Justification and Sanctification; not distinguishing with sufficient clearness between what has been done *for* us, by Christ's righteousness, and what has been wrought *in* us by the power of His Grace.

This unfaithfulness in doctrine was then contrasted with the opposite method of the "faithful Pastor." He also shewed that the "faithful Pastor" would confirm his doctrine by his own walk and conversation. The conduct of the Pastor out of the pulpit would either confirm or weaken his testimony in it. No matter what he preached—however sound his doctrine—it would avail not, if his own life did not correspond with his preaching. He shewed how plain on this subject, are the precepts of the New Testament, and how distinctly the obligation is recognised in our formularies. The Pastor, to be faithful must be *consistent*. If in his *conversation*, he enter into the spirit of the world; if, impressed with the obligations of his office, he does not seek continually to lead men from the consideration of things which are seen and temporal, to those things which are unseen and eternal; if, as soon as he takes off his official vestments, he also lays aside his official character as an ambassador for Christ; if, out of the pulpit he enter into scenes which, in the pulpit, he has condemned; if he is oftener seen at the house of feasting than at the house of mourning; he is thus fighting against the Lord, and pulling down what he has attempted to build up.

Bishop Eastburn then adverted to the temptations peculiar to a city like this, and expressed his solemn conviction that fixed principle and decision, sanctified and supported by continual watchfulness and prayer, could alone enable the minister of Christ to be, what the faithful Christian Pastor ever should be, "blameless and harmless, without rebuke, in the midst of a crooked and perverse nation among whom he shines as a light in the world." He further described the "faithful Pastor," in his unwearied diligence and faithfulness in *pastoral intercourse* with his people. He cannot *watch* for souls, if he be not brought in contact with them. His voice should not only be heard from the "pulpit," but from "house to house." In his ordination vows, he solemnly pledges himself, "the Lord being his helper," to use "private, as well as public monitions and exhortations, as well to the sick as the whole within his cure."

Dr. Eastburn then noticed and rebuked the vain excuses which are sometimes made for neglect of this duty. Those who plead "want of time," can easily find time for social and intellectual intercourse and recreation. Those who plead "want of talent" for the duty, should rather plead a want of *disposition*. Those who plead the unprofitableness of the duty have only to blame themselves. Still less can it be said for those who would put contempt upon this sacred duty by assuming that it is necessary only for those Pastors who, deficient in qualifications for the Pulpit, must thus seek to supply their lack of ability by frequent pastoral intercourse with their people. He rebuked this vain plea with holy indignation, and declared his conviction that, as a general rule, little benefit would be derived from the ministrations of that Pastor who should neglect this imperative duty and important means of usefulness.

Finally,—the Bishop contended that the truly Christian Pastor will shew his "faithfulness" by diligent attention to the *lambs of his flock*, and will not devolve their instruction entirely upon the parents, or on the Sunday school teacher. Like the Saviour, he will love and cherish them, and seek himself to guide these precious little ones into the way of life.

During this admirable discourse, some idea of which may be gathered by supposing the above "*skeleton*" clothed with the life and eloquence of Bishop Eastburn's flowing words, the immense congregation listened with unremitted attention, and were prepared to sympathise with the preacher, when, with deep feeling, he adverted to the occasion which had brought them together. "God is witness," he said, "how anxiously I have desired that such as I have now described, may prove the youthful shepherd whom you have chosen to be your spiritual guide. Often, my thoughts have reverted to you. In hours of busy occupation, and in the watches of the night season, these glorious walls have risen up before me, and I have been transported back again in feeling to the people with whom I have passed so many peaceful, happy hours. Since I heard of your choice of my successor, I have not ceased to pray that here may stand one whose trumpet shall *give no uncertain sound*, and I believe that it will be so. The unanimity with which your choice has been made, strengthens my faith that all has been ordered by an unseen hand, while the good report which has preceded your youthful shepherd—the honoured name he bears, scion as he is of a noble tree, are to me, so many grounds of encouragement that he will be to you a faithful steward of the mysteries of God. May the doctrine of Christ crucified be the great theme of his discourses—may his example confirm his doctrine—may the very least of his flock rise up and bless him, and may he hereafter receive the commendation of "well done good and faithful servant, enter thou into the joy of thy Lord."

The communion followed, and many remained to participate in the holy Sacrament, receiving for the first time the memorials of their Saviour's love from the hands of him henceforth consecrated to break to them the bread of life. It was an affecting scene, and I could not help feeling,—it is possible that the spirits of the departed may again visit the scenes of earth; and that hovering above this chancel, where the son stands before his people as the commissioned ambassador of Christ, floats the spirit of the sainted father, glorifying the God of all grace that the prayers he had breathed on earth, are still fulfilled before the vision of his disembodied spirit.

Our correspondent intended furnishing us in this same sketch with an account of the interesting services of the afternoon, in the Church of the Ascension, when our young brother commenced his labours as the acknowledged Pastor of the flock, over whom he had been so solemnly instituted. From some [illegible] by the mail, the promised letter containing the completion of this sketch, has not reached us at the time of our paper's going to press. The continuation may be expected in our next.

THE REV. MR. GOOD'S SCHOOL.—The Rev. Caleb J. Good, late Professor of Ancient Languages in Washington College, Hartford, Ct., as will be seen from an advertisement in another part of our paper, is about to open a select school for young ladies, at 311 Walnut street near Eleventh. From Professor Good's superior qualifications, and long experience in the business of instruction, we doubt not his school will be one of a high order. We understand it is his purpose to conduct it on the same or a similar plan with that of Professor Cleaveland's, taking only a limited number, instructing all the pupils himself, and conducting them through a series of thorough intellectual and moral training until their education shall be complete.

THE ANGLICAN CHURCH.—The picture presented of the prosperity and increasing popularity of the English Church, in the letter of our brother of this week, in his RECOLLECTIONS OF ENGLAND, will, we presume, surprise some of our readers, but we believe it will be found to be a most just delineation of the actual state of the case. A London Paper, brought out by the last steamer, furnishes us with the following item, strikingly corroborative of what our brother has said of the increase of the Church, and of the declension of dissent. "The Bishop of Chester has had, during the last few months, upwards of *thirty* applications from dissenting ministers for admission into holy orders." We also add another testimony. A friend has just put into our hands a No. of the "Daily National Intelligencer," issued at Washington, the 16th inst., containing a letter from the Rev. Dr. Durban, a distinguished Methodist clergyman, the President of Dickinson College, Carlisle, Pa., who having performed an extensive tour in Europe is now on a visit to Egypt and Palestine. The letter to which we refer was written from Naples, under date of Dec. 24, 1842, in which we find the following paragraph, expressive of his views of the present revival and extension of the Anglican Church.

"The Church of England I regarded before I left home as the bulwark of Protestantism in Europe; I still so regard it, and consider it the best possible model of a *Church and State*. Its moral and literary character, as it respects the clergy, is high, vastly higher than it was one hundred, or even fifty years ago. This is generally attributed to the action of Dissenters and Methodists, who have also increased the activity of the church as a measure of self-defence, because the piety and activity of Dissenters and Methodists were emptying the parish churches, and of course bringing the parish clergy into contempt with the common people. They have recovered greatly from this, and are recovering still; and of course there is at least a *relative* decline of Dissent and Methodism. I do not say that the Dissenters and Methodists have declined *absolutely* in numbers, activity, or piety; but I say the *church* has gained vastly more than they, *relatively*, during the last ten years; so much so, that as a candid man, I believe she would nearly neutralize their influence in the course of half a century, if she continued to increase in activity and piety as she has done for the last ten or fifteen years."

DISTRESS IN ANTIGUA.—We had prepared, and have in type, an account of the principal facts, connected with the awful scene of destruction occasioned by the late earthquake at Antigua. We had also intended to have published in the present No. of our paper a manuscript letter put into our hands addressed to the clergy of Philadelphia, sanctioned by the Bishop, asking their co-operation in raising funds "to aid in rebuilding the churches and chapels, and to relieve the suffering of the poor" on that afflicted and desolated island. The crowded state of our columns, however, compel us to postpone these statements till next week. In the mean time, any donations for this object, can be sent to our publisher, Mr. William Stavely, No. 12 Pear street.

ALEXANDRIA SEMINARY POST OFFICE.—We are requested to state that a post-office has been established at the Theological Seminary of Virginia, and all letters and papers designed for persons in that institution should be addressed as follows, "*Theological Seminary, Fairfax Co., Va.*"

NEW PUBLICATIONS.

THE BIBLE IN SPAIN; OR THE JOURNEYS, ADVENTURES, AND IMPRISONMENTS OF AN ENGLISHMAN, IN AN ATTEMPT TO CIRCULATE THE SCRIPTURES IN THE PENINSULA, BY GEORGE BORROW. *Philada. James M. Campbell, 98 Chestnut street.* 1843.

This is a work of uncommon interest, and its author a man of very extraordinary character and powers. Mr. Borrow was sent out by the British and Foreign Bible Society in the autumn of 1835 as its agent, for the purpose of printing and circulating the Scriptures in Spain. The work before us consists principally of a narrative of what befell the author in carrying out the objects of his mission, during his residence in that country and Portugal for a period of about five years. We have never read any volume that has given us such manifestly truthful and graphic pictures of the moral and social condition of the Spanish people, as this book. We do not wonder at its popularity. It has all the charms of romance, combined with the indubitable evidences of a strict and accurate narrative of real scenes through which the author passed.

A HISTORY OF MISSIONARY ENTERPRISES IN THE SOUTH SEA ISLANDS, WITH REMARKS UPON THE NATURAL HISTORY OF THE ISLANDS, ORIGIN, LANGUAGE, TRADITION AND USAGES OF THE INHABITANTS, BY THE REV. JOHN WILLIAMS, ILLUSTRATED WITH TWENTY-FIVE PLATES AND A MAP. *New York. D. Appleton & Co., 200 Broadway Philada. George S. Appleton, 148 Chestnut st.*

We took occasion when this work first appeared in this country, a few years since, to express our high estimation of its value and usefulness. The lamented author has since fallen a sacrifice to his own zeal in endeavouring to spread the knowledge of Christ among the savage hordes of the South Sea Islands, having been slain by their murderous hands. The present edition of the work is complete in two volumes the price being only 37½ cents each volume. It is a work calculated to interest very deeply every Christian heart.

MISSIONARY LABOURS AND SCENES IN SOUTHERN AFRICA, BY ROBERT MOFFAT, TWENTY THREE YEARS AN AGENT OF THE LONDON MISSIONARY SOCIETY IN THAT CONTINENT. *Robert Carter, 58 Canal street.* 1843. For sale also in Philadelphia at *Mr. Hooker's, 178 Chestnut street.*

This is one of the most interesting works on the subject of missionary labors that has been issued from the press for many years. When this publication first appeared in England, we availed ourselves of the facts contained in several able reviews of it, to acquaint our readers with the general outlines of the narrative. We have also from time to time published such extracts as came to us, to exhibit the faith of devoted missionaries—and the power of the Gospel upon the heathen mind, in transforming the lion into the lamb. We are glad to find that Mr. Carter has brought out an American edition of this work, and have no doubt it will be widely circulated.

THOUGHTS FOR THE THOUGHTFUL BY OLD HUMPHREY, AUTHOR OF OLD HUMPHREY'S OBSERVATIONS, AND OLD HUMPHREY'S ADDRESSES. *New York: Robert Carter, 58 Canal street.* 1843.

We are confident our readers are so well acquainted with Old Humphrey, and the heavenly spirit that breathes through his writings, that they will welcome this new volume, which will be found to be no less interesting and full of unction than its predecessors. It can be obtained at *Mr. Hooker's Bookstore, No. 178 Chestnut street.*

THE LORDS' PRAYER.—This is a beautiful engraving of the Lord's Prayer, presenting, in the encircling embellishment, a view of the Saviour delivering his sermon on the mount, surrounded by the attentive Hebrew multitude. When framed, it will form a handsome ornament to be suspended from the wall, and one calculated to recall the mind to the importance of prayer. It was sent us by *Mr. George in Fifth above Chestnut street.*

THE ENCYCLOPEDIA OF GEOGRAPHY.—This work comprises a complete description of the earth, physical, statistical, civil and political, exhibiting its relation to the heavenly bodies, its physical structure, the natural history of each country, and the industry, commerce, political institutions and civil and social state of all nations. It is published in parts, 24 completing the whole number. The work, when completed, will form three large volumes, and will embrace eleven hundred engravings and over eighty maps. The publishers are *Lea & Blanchard*, of this city. The first and second parts of this publication, which have been kindly sent us, give promise that the present American edition of this work will be superior to the English.

HISTORY OF THE GREAT REFORMATION OF THE SIXTEENTH CENTURY IN GERMANY, SWITZERLAND &C., BY J. H. MERLE D'AUBIGNE. *Philadelphia. James M. Campbell, 98 Chestnut street.* 1843.

This is a bound volume of the Select Library edition of this work sent us by the publishers. We have too frequently spoken of our estimation of this work to require any additional notice at this time. We hope a copy of it may find its way into every habitation in our country.

PUSEYISM EXAMINED, BY J. H. MERLE D'AUBIGNE, D. D., AUTHOR OF THE HISTORY OF THE REFORMATION IN THE 16TH CENTURY, *with an Introductory notice of the Author, by Robert Baird. New York. John S. Taylor & Co.* 1843.

This is precisely the same work as the one noticed last week with the exception that the introduction and translation are from another hand. Sold by *John Pennington, 169 Chestnut street above Fifth.*

COUNSELS OF THE AGED TO THE YOUNG, BY A. ALEXANDER, D. D. *New York. John S. Taylor & Co.* 1843.

This is a valuable little work, from the pen of the Rev. Dr. Alexander. For sale by *John Pennington, 169 Chestnut st.*

THE CHRISTIAN CITIZEN.—THE OBLIGATIONS OF THE CHRISTIAN CITIZEN, *with a Review of High Church Principles in relation to civil and religious Institutions, by A. D. Eddy, Newark, N. J. New York, J. S. Taylor & Co.* 1844.

For sale by *J. Pennington, 169 Chestnut street.*

WESLEYAN MISSIONS: THEIR PROGRESS STATED, CLAIMS ENFORCED, WITH OBSERVATIONS AND SUGGESTIONS, APPLICABLE TO KINDRED INSTITUTIONS, BY ROBERT ALDER, D. D., *one of the General Secretaries of the Wesleyan Missionary Society. London, 1842.*

The above two publications, we have found no time as yet to read. We just announce their titles for the present and may recur to them again.

WESLEYAN MISSIONS, was forwarded to us by Swords, Stanford & Co., New York, and is for sale in this city by R. S. H. George, No. 29 South Fifth street.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

CONFIRMATIONS.—Bishop H. U. Onderdonk, D. D. administered the rite of Confirmation, on Wednesday the 8th instant, to *seven* persons in the Church at Sunbury—on Friday the 10th, to *thirty-eight* at Muncy—at Danville on Sunday morning the 12th, to *fifty-seven*—at St. Paul's, Bloomsburgh, on the evening of the same day, to *forty-three*—at St. Philip's, Philadelphia, on Sunday morning the 19th, to *fifty-four*—and on the evening of the same day, to *twenty-five* persons in Trinity Church, Philadelphia.

MAINE.

For the Episcopal Recorder.

MAINE BOARD OF MISSIONS.

Dear Brethren,—This body held its regular session in St. Stephen's Church, Portland, on Wednesday and Thursday the 8th and 9th of the present month. There were present of the clergy, beside the Rector of the parish, the Rev. Mr. West of Bangor, and the Rev. Mr. Babcock of Gardiner, and though few in number, the presence of God in our midst, gave to our meeting a peculiarly precious character. There had been a very considerable degree of interest evident in the congregation, for some weeks previous; some eight or ten persons were prayerfully seeking the Saviour, so that when our brethren came, they found the way prepared for their faithful effort, and, like devoted workmen, they applied themselves to the duties before them. On Tuesday evening the preacher selected as his text the words "almost thou persuadest me to be a Christian," and we think there were few present who did not feel, as the speaker proceeded, the sin and danger of occupying such a position as that spoken of in the text. Wednesday morning we had a meeting for prayer and exhortation from the clergy, and a very profitable season we found it,—Christians were entreated to reflect upon the responsibilities which rested upon them as co-workers with the Saviour of sinners, and then go forth and meet these responsibilities by a faithful discharge of duty, by endeavours to win souls from the paths of sin, to those of pleasantness and peace. This meeting lasted for an hour, after which the business of the Board received attention until noon. In the afternoon, the sermon was eminently calculated to arouse the children of God to a consciousness of their obligations to Christ, and their fellow men, and to lead them to a faithful and diligent fulfilment of duty.

In the evening the preacher selected for his text a passage which has often been made a subject of profitless dispute, but which on this occasion was made the basis of a fervent appeal to the impenitent, to yield themselves to the influences of the Holy Spirit. "No man can come unto me except the Father, which hath sent me, draw him." It was shown conclusively, that all men are subjects to this influence of the Spirit which in the passage is called "drawing," that so far from being able to say I have never been called, or "drawn," the sinner is and *must* be conscious that he has resisted the efforts which have been made to bring him to the Saviour.

On Thursday morning, we met again in the prayer meeting, and never have I stood where God was more manifestly present. Every heart was broken, and all around us sat in tears. Oh I would that the scoffer could have been *there*. To him would I have put this simple question, "Why this deep emotion?" Why from every eye streameth tears? The truths spoken have been the simplest; there has been no appeal to the passions; there has been not the slightest efforts to stir these deep, deep feelings. How will *you* account for this scene? My dear brethren, whatever might have been the scoffer's dilemma, *we* know that *God was there*, and he left his blessing upon many hearts.

In the afternoon a faithful sermon was preached from the words "Go work to-day in my vineyard." The *time when* the work was to be done, was the speaker's theme, and most faithfully did he press the truth that "*to-day*" is all the time the sinner has, all that he can call his own. In the evening the awful condition of the unbeliever was most startlingly exhibited in a discourse from those solemn words, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." The sinner was shown to be standing in the place of the criminal, and waiting only the hour of execution, and still while thus waiting continually heaping up wrath against the day of wrath. Thus have I given you a brief sketch of what has been to us a most pleasant, and I trust, profitable series of services. Oh that you could have been with us; it would have made the occasion one of vastly greater pleasure to all of us. There is at this moment a very good state of feeling among us, and we are keeping our faith, that God will abundantly bless us during this Lenten season, in lively exercise, assured that, "according to our faith so it will be done unto us." We strive to carry this rich promise in our right hand, as we go forth to the discharge of duty, as we bow in our closets, and as we meditate upon the blessings we need.

Yours, J. P.

NEW HAMPSHIRE.

A series of religious services were recently held in the Parish of St. Thomas' Church, Dover, N. H. They commenced on Wednesday evening, Feb. 22, when a sermon was preached by the Rev. Mr. Clark, of Boston, the Rev. Mr. Cooke, of New York, following in a short exhortation. The next morning, a missionary meeting was held in the church, at which, addresses were made by the rector, by the Rev. Mr. Clark, and by the Rev. Mr. Cooke, as secretary and general agent of the Foreign Committee of the Board of Missions. In the afternoon of the same day, the Rev. Mr. Cooke preached. In the evening, after service by the Rev. Mr. Ten Broeck, the Rev. Mr. Woart, of Boston, preached. He was followed by an interesting exhortation by the Rev. Mr. Cooke. On Friday morning, after prayers by the rector, addresses were made, founded upon the gospel for Quinquagesima Sunday, by Rev. Messrs. Horton, Ten Broeck and Woart. In the afternoon, Rev. Mr. Ten Broeck preached, and in the evening a sermon was delivered by the Rev. Mr. Edson, of Lowell.

The rector of St. Thomas' says in a recent letter, "I thank you sincerely for your kindness in assisting us, and do assure you that our services during the week were accompanied with a divine blessing. There appears to prevail in our parish a much greater degree of interest in religion than I have seen at any time since its organization.

[*Christ. Witness.*

MASSACHUSETTS.

The Rev. John S. Davenport, having received and accepted a call to become Rector of St. Paul's Church, Newburyport, Mass., has entered upon it duties accordingly.—*Church Chron.*

We learn, from the Christian Witness, that a series of religious services have been recently held in St. James' Church, Great Barrington, with the happiest results. The writer in the Christian Witness remarks:—

"A deep and general religious interest had been apparent in the community for several weeks, and in no congregation was it more manifest than in the one belonging to St. James' Church. It had never fallen to our lot to witness such a remarkable state of things before. The church was filled, and, on several occasions, thronged with worshippers, who listened eagerly to the preaching of the truth as it is in Jesus. The sermons and addresses which were delivered, seemed peculiarly adapted to the circumstances, and were received in such a manner as to remind one of those primitive days when the people heard the word gladly. We are rejoiced in being able to add that a large number of persons, and among them many young people, have found peace in believing, and others are anxiously seeking for 'new and contrite hearts.' The healthful spirit of God's grace seems to be indeed poured down upon the congregation committed to the charge of our worthy and respected brother; and we pray that he may continue to see the work of the Lord prospering in his hands. Such have been his labours of late, that his physical strength hardly seems equal to the accumulating duties which rest upon him; but we trust he will be so strengthened from above, that the work which has been so evidently begun and continued in God, may not be ended till all his beloved people shall have been brought into the fold of Christ.

"An unusual degree of seriousness is manifesting itself in Trinity parish, Van Deusenville, and indeed, it may be said of this whole region, that many are inquiring the way of salvation with an earnestness and devotion of soul which warrant the belief that no small number will be added to the Church, of such as shall be saved."

EASTERN DIOCESE.

EPISCOPAL LABORS.—In a sermon preached in Grace Church, by the rector, on the occasion of the death of Bishop Griswold, the following facts were stated: during the thirty-two years of his Episcopate, he ordained 128 priests, and 171 deacons, and confirmed 12,104 persons.

When he was consecrated in 1811, *fifteen* clergymen were all who then ministered at our altars in the five New England States of which the diocese consisted; now within the same bounds, there are *one hundred and ten*. There then belonged to the few and scattered flocks of our communion, only *twenty-four* church edifices, and most of them were in a dilapidated condition; now the number is at least *one hundred*, many of them large and elegant structures. In the fulfilment of his various duties, the late bishop travelled about *eighty thousand* miles.

WESTERN NEW YORK.

ORDINATION.—Bishop DeLancey held an ordination at Zion Church, Palmyra, on Sunday morning, the 12th March, (one of the stated times,) on which occasion the Rev. Edward Bourns, adjunct Professor of Languages in Geneva College, and the Rev. John W. Clark, rector of Zion Church, Palmyra, Deacons, were admitted to the Holy Order of Priests. Morning Prayer was read by the Rev. Mr. Spalding, of Vienna, who also presented the candidates, and the sermon was preached by the Rev. Mr. Provost, of Canandaigua. The Holy Communion was administered by the Bishop, assisted in the distribution of the elements by the Rev. Messrs. Provost, Spalding, and Clark. A crowded and attentive congregation shared in these holy exercises, and listened with profound attention to the very able and lucid exposition of the true character of the apostolic office, submitted to them by the preacher in calm and dignified reasoning, with a faithful and Christian spirit. The publication of the sermon was solicited by the clergy present.

In the afternoon, prayers were read by the Rev. Mr. Bourns. The holy rite of baptism was administered by the rector to an adult, and the Bishop preached and confirmed two persons.

In the evening, the Rev. Mr. Spalding read prayers, and the Rev. Professor Bourns preached.—In the large attendance and devout attention of the people, these services evinced a deeper and wider interest in the concerns of religion and the Church than has been manifested for some years past; and furnish a gratifying augury of the future expansion of the parish, and of the increase in it of sound piety and principles. May the seed sown bring forth fruit an hundred fold!

Gospel Messenger.

MARYLAND.

The Rev. John Claxton having been elected Principal of Charlotte Hall School, and having changed his residence accordingly, desires all letters and papers to be forwarded to him to Charlotte Hall, Maryland.

GEORGIA.

A highly esteemed correspondent who has kindly furnished us with the information below, and from whom we should be happy to hear frequently, remarks in a private letter to ourselves:

"Church affairs are outwardly prosperous in Georgia, our clergy having been reinforced by the ordination of two within the last three weeks, both men of superior ability and clear views of the Gospel. Bishop Elliott makes, every where through the Diocese, a decided impression, not only in favour of the Church, but of vital personal piety. We have great reason to be thankful for a bishop whose heart and head are so well endowed. The wretched theology of the Tractarians has very little currency in Georgia, and I trust our diocese may never verge nearer towards Rome than present prospects indicate. There is, it is hoped, a steady growth in grace as well as in numbers in the Church. A new stone church is nearly finished at Marietta, for the Rev. T. S. Scott, who was to have been ordained yesterday at Augusta, and another edifice is about to be commenced at Athens, for Rev. W. B. Stevens, M. D., who has gone thither as a missionary."

For the Episcopal Recorder.

The Bishop of Georgia has recently made a highly interesting visit to the southern part of his diocese. On Sunday, Feb. 19th, St. Andrew's Church in Glynn Co., was consecrated. This edifice has been erected by the efforts of a few families in the neighbourhood, who have thus manifested a laudable desire to secure for themselves and their numerous dependants the services of the Church. The large population of blacks on the plantations in the immediate vicinity, renders this an interesting movement, and presents an important field for the zealous labours of a missionary of that Redeemer, who came to seek and to save that which was lost. One of the most encouraging features in the religious aspect of this portion of the Lord's vineyard, is the growing sense of responsibility in the proprietors of slaves to provide for the spiritual instruction by a competent ministry of those whom Providence has committed to their charge. The services at the Consecration and on the following day were highly interesting, and it is believed that the solemn worship of the Church with the earnest Scriptural exhortations of the Bishop, who preached upon both occasions, have left an abiding impression. The deep seriousness which prevailed, inspired the hope that the Spirit of the Lord, without whom nothing is strong, nothing holy, was present to render the appointed means of grace effectual. Besides the Rev. Mr. Gallagher of Georgia, there were present of the clergy, the Rev. Dr. Vaughan and the Rev. Mr. Goodwin of the Diocese of New York, who have been induced by indisposition to resort to the milder climate of the South during the winter.

On Monday evening the 20th, and three times on the succeeding day, services were held at Darien, McIntosh Co., where energetic measures have been adopted for the immediate erection of a Church. The Bishop had passed through Darien a few weeks previous on his way to consecrate the Church on St. Simon's Island, where services were held in the town and twelve persons presented themselves for confirmation. The Rev. Mr. Goodwin was induced to remain in the neighbourhood, and although debarred by the state of his health from frequent public ministrations, was enabled to render efficient service to the cause of Christ, by personal intercourse with those who were desirous of instruction, both in regard to the fundamental truths of religion, and the peculiar features of the Church. It is gratifying to believe that there is associated with a decided preference for the primitive forms of Episcopacy, a heartfelt interest in the spiritual and saving truths of the Gospel, in the case of many who compose the congregation at Darien. We trust that the zeal and charity which have hitherto been combined in the cause, may never be dissevered. A vestry having been previously organized, an eligible lot was purchased on the morning of Tuesday the 21st Feb., and in the afternoon the corner stone was laid in the presence of an attentive auditory, with suitable services, and appropriate addresses by the Bishop and Rev. Mr. Goodwin. The exercises were closed by services in the evening, during which confirmation was administered to *twelve* persons, and the Lord's Supper administered according to the solemn services of the Church for the first time, it is believed, in Darien. The number of communicants is thirty-five, which, when we consider that there were previously three organized denominations, forms an encouraging nucleus for the beginning of a church. The clergy above mentioned, with the accession of the Rev. Mr. Walker, of St. Simon's, were present throughout the services at Darien.

Obituary.

Died, in Baltimore, on Wednesday, the 8th inst., aged 27 years, MR. JOHN K. HENSHAW, eldest son of the Rev. J. P. K. Henshaw, D. D., rector of St. Peter's Church, Baltimore.

Ecclesiastical Calendar.

FOURTH SUNDAY IN LENT.—MARCH 26.

Proper Lessons for Morning Service, Mic. vi. Luke xix v. 28. Evening, Hab. iii. Philip i.

Collect.—Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ.—*Amen.*

FIFTH SUNDAY IN LENT.—APRIL 2.

Proper Lessons for Morning Service, Hag. ii to v. 10. Luke xx. Evening, Zec. xiii. Philip. iii.

The Collect.—We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord.—*Amen.*

CHURCH OF THE EPIPHANY.

Sunday next being the *last* Sunday in the month, this Church will be closed in the afternoon and opened in the evening, service to commence at 7½ o'clock.

AMERICAN PROTESTANT ASSOCIATION.

☞ NOTICE.—A meeting of the Board of Managers of the American Protestant Association will be held on Monday morning, the 27th inst., at 3 o'clock, P. M., in the Lecture Room of the 10th Presbyterian Church, corner of Walnut and 12th sts.

As business of a special character and of great moment to the Association induces this meeting, it is urgently solicited of all the members to be punctual in attending.

Every minister who has signed the Constitution, is ex officio a member of the Board.

E. F. BACKUS, President.

W. W. SPEAR, Secretary.

March 18—2t.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN PHILADELPHIA.

St. Stephen's,	Sunday,	March 26th,	Morning.
St. Thomas',	do.	do.	Afternoon.
St. Paul's	do.	do.	Evening.
St. James',	Sunday,	April 2d,	Morning.
Epiphany,	do.	do.	Evening.
St. Peter's,	Sunday,	April 9th,	Morning.
St. Andrew's,	do.	do.	Evening.
St. John's,	Wednesday	April 12th,	Evening.
Christ Church,	Good Friday,	April 14th,	Morning.
Grace,	do.	do.	Evening.
Ascension,	Easter-day,	April 16th,	Morning.
Messiah,	do.	do.	Evening.
Gloria Dei,	Sunday,	April 23d,	Morning.
St. Matthew's,	do.	do.	Afternoon.
Emmanuel,	Sunday,	April 30th,	Morning.
Evangelists',	do.	do.	Evening.
All Saints',	Sunday,	May 7th,	Morning.
St. Luke's,	do.	do.	Afternoon.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Lancaster,	Thursday,	March 30th,	Evening.
Oak Grove,	Sunday,	May 14th,	Morning.
Bristol,	do.	do.	Evening.
Manayunk,	Sunday,	June 4th	
Churchtown,	Sunday,	June 11th,	Morning.
Morgantown,	do.	do.	Afternoon.
West Vincent,	Sunday,	June 18th,	Morning.
St. Mary's,	do.	do.	Afternoon.
Honeybrook,	Sunday,	June 25th,	Morning.
Downingtown,	do.	do.	Evening.
Radnor,	Sunday,	July 2d,	Morning.
St. Peter's, G. T.,	do.	do.	Afternoon.

ST. TIMOTHY'S CHURCH, S. G.

North side Spring Garden st., east of 12th.

It is expected that the Rev. Mr. Jones will officiate on Friday evening the 24th. Services to commence at 7½ o'clock. The Rev. Mr. Meade will officiate on Sunday next, 26th inst., at 10½ A. M.

The evening service on Sunday will commence at 7½ o'clock. The Ladies of St. Timothy's intend shortly to hold a sale of useful and fancy articles. Any persons feeling disposed to contribute articles or materials, will please send them to the Mission House, or to the S. W. corner of 4th and Market sts.—or if word is left at either of the above places the articles will be sent for.

P. S. The time and place of sale will be announced hereafter.

ADVENT CHURCH,

Temperance Hall, North Third st., below Green.

The Ladies of this congregation are preparing for a Fair and sale of useful and fancy articles, for the benefit of the Church, to be held on, or about Easter Monday. The Ladies hope to be encouraged by the friends of this infant parish and by Episcopalians generally. Donations for the sale will be thankfully received.

March 24—3t.

ACKNOWLEDGMENTS.

Amount of collections on Quinquagesima Sunday, received by me up to 15th inst.—$5643 47. Since then I have received as follows, viz:—

From Trinity ch., Easton, additional $2 58—St. Andrew's, Mount Holly, N. J., $30—All Saints' ch., Lower Dublin, and Emmanuel Chapel, Holmesburg, $78—St. James' ch., Schuylkill Haven, $12 40—St. James' ch., Phila., additional, $5—St. James' ch., Bristol, $14 76. Total, $5786 01.

EDMUND WILCOX,
Agt. Dom. and For. Mis. Soc.

Phila., 2?, March, 1843.

Receipts of the Society of the Protestant Episcopal Church, for the Advancement of Christianity in Pennsylvania, from January 2d to March 16, 1843.—

Collection at anniversary meeting, $107 35—St. Andrew's ch., Phila., $31—Emmanuel ch., Kensington, $5 50—Ladies' Miss. Association of Christ ch., Phila., $50—St. Stephen's ch., Wilkesbarre, $12—Miss. coll. at Hollidaysburg, $8—St. Stephen's ch., Phila., $231 42—Christ ch., Adams co., $4—St. John's ch., York, $6 21—Christ ch., Phila., $300—St. Peter's ch., Phila., $411 57—a member of St. James' ch., Phila., $5—St. James' ch., Muncy, $5—Trinity ch., Pottsville, to constitute the Rev. Jacob B. Morss a life member, $30—subscriptions and donations, $168. Total, 1428 05.

JAMES S. NEWBOLD, Treasurer.

SCHOOL FOR YOUNG LADIES, PHILADELPHIA.

THE REV. C. J. GOOD, late Professor of Ancient Languages, in Washington College, Hartford, proposes opening a select school for Young Ladies, at 311 Walnut street, near Eleventh, on the tenth of April next.

The Academical year, of ten months, is divided into two terms of five months each; the first commencing on the 1st of September, and ending on the 31st of January; the second commencing on the 1st of February, and ending on the 30th of June.

Pupils can enter during a term, but are expected in all cases to remain till its close.

The course will embrace a thorough and extensive English Education; with instruction also in Latin and Greek, French and Drawing.

TERMS.

For Instruction in Latin and Greek, French and Drawing, Biblical Studies, Mathematics, Intellectual and Moral Philosophy, Logic, Rhetoric, and all the usual branches of an English Education, $25 00 per quarter.

To Pupils over twelve years of age, for Latin and English, $20 per qr.

To Pupils under twelve years of age, for Latin, French, and English, $17 50 per qr.

To Pupils under twelve years of age, for Latin and English, $15 per qr.

Stationery and fuel, $1 per qr.

Text books furnished (if desired) at the usual store prices.

Payable quarterly.

Further information may be obtained at 194 South Ninth street, or from the

RT. REV. H. U. ONDERDONK,
REV. DR. TYNG, LEWIS R. ASHHURST, Esq.
REV. MR. NEVILLE, DR. C. MORRIS,
REV. MR. SPEAR, CORNELIUS STEVENSON, Esq.
REV. H. HOOKER.

March 4—3m.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
CINCINNATI, OHIO.

MISS Margaret Cox designs opening her school for young ladies, in Cincinnati, on the 1st of May, 1843, and will be assisted therein by competent teachers, both in the useful and ornamental branches of a polite female education. Strict attention will be paid both by the Principal and teachers of the Institution to the moral and intellectual training of their pupils.

The charge for Boarding and Tuition, (the latter comprising the usual branches of an English education, with instruction likewise in Latin, Geometry, Algebra, the Natural Science, and Mental Philosophy, with attention to Needlework) will be for the Scholastic year $200 00

For the Senior Class of Day scholars	per quarter,	12 50
For the Middle Class of do.	per do.	10 00
For the Junior Class of do.	per do.	8 00
For scholars in the Juvenile department	per do.	6 00
Tuition in French	per do.	10 00
" in Music	per do.	15 00
" in Drawing	per do.	10 00
Use of instrument	per do.	4 00
Washing	per do.	5 00

A charge of $3 per quarter will be made for Fuel, Bedding and other incidental expenses.

All payments for Boarders, semi-annually in advance, for Day scholars, quarterly in advance.

REFERENCES.

Right Rev. C. P. McIlvaine, } Gambier, Ohio.
Dr. H. M. Thrall, }
Henry S. Cox, Esq., St. Louis, Mo.
Alfred Bledsoe, Esq., Springfield, Ill.
B. Reed McIlvaine, Esq., N. Y.
Richard S. Cox, Esq., Washington City.
Wm. McIlvaine, Esq., Burlington, N. J.
Mrs. Richard Douglass, Chillicothe, Ohio.
Rev. Mr. Button, do.
J. N. Whiting, Esq., Columbus, Ohio.

Cincinnati.—Mrs. Sarah King, Rev. C. Colton, Judge Este, Judge Burnet, Judge Cilley, Judge McLean, Dr. Richards, Dr. Woodward, Edward Mansfield, Esq., John D. Jones, Esq.

Rev. Wm. Smallwood, Zanesville, Ohio, Rev. Mr. Berry, Cleaveland, Ohio.

Rev. G. W. Ridgely, Chester, Pa.

Philadelphia.—Rev. John A. Clarke, D. D., Rev. Caleb J. Good, Rev. H. A. Boardman, Clem. C. Biddle, LL. D., George Harrison, Esq., Henry J. Williams, Esq., Henry McIlvaine, Esq.

Feb. 18—3m.

CLAIMS OF THE COUNTRY ON AMERICAN FEMALES.

CLAIMS of the Country on American Females. By Miss Coxe, Author of the "Young Lady's Companion," "The Wonders of the Deep," "The Infant Brothers," &c. &c. 2 vols. roy. 12mo. in fine muslin binding.

For sale in Philadelphia at the Bookstores of Carey & Hart; Thomas Cowperthwait & Co.; A. S. Barnes & Co.; J. Whetham & Son; R. S. H. George, W. J. & J. K. Simon, and H. Hooker. In New York at the Bookstores of Swords, Stanford & Co.; Robert Carter; Huntington and Savage; Alex. V. Blake; Dayton and Newman; John S. Taylor; Saxton and Miles; and M. W. Dodd. In Baltimore at Armstrong and Barry's, and D. Brunner's Bookstores. Mar. 18.

MONEY RECEIVED FOR THE RECORDER.

Guilford, Ct.—John H. Bartlett, Samuel C. Johnson, A. B. Wildman, each $2 50,	$7 50
Brownsville, Pa.—J. Bowman, J. L. Bowman, Miss Mary E. Wolfe, each $2 50,	7 50
S. C. Bever, Coshocton, Ohio,	2 50
John W. Bever, Edinburgh, Ohio,	2 50
Georgetown, D. C.—Mrs. Mary G. Bell, Lt. A. H. Marbury, Lt. J. M. Gillis, John Waters, each $2 50,	10 00
Mrs. Bayshaw, Clarksville, Tenn.	5 00
Wm. P. Yonge, Columbus, Ga.	5 00
R. C. Bonham, Wheeling, Va.	5 00
Mrs. Margaret Kinnaker, Churchtown, Pa.	2 50
Hon. John C. Groome, Elkton, Md.	2 50
Rev. Prof. Packard, Theol. Seminary, Va.	2 50
	$53 50

brought out in the Thirty-nine Articles—and how prominent it appears in what he called our "glorious old Homilies!" It is, a clear vein that may be distinctly seen running throughout the rich mine of wisdom which they contain. Strike this out of our standards and you rob them of their *life*.

He then proceeded to shew how the Christian Pastor may be *unfaithful*. 1. By not making this doctrine *prominent* in his instructions. 2. By presenting *confused* views of it. 3. By blending it with human works; causing justification to appear as the *combined* result of Christ's merits and of our own imperfect obedience. In this way the righteousness of Christ is brought in to *help out our own deficiencies*. 4. By blending together Justification and Sanctification; not distinguishing with sufficient clearness between what has been done *for* us, by Christ's righteousness, and what has been wrought *in* us by the power of His Grace.

This unfaithfulness in doctrine was then contrasted with the opposite method of the "faithful Pastor." He also shewed that the "faithful Pastor" would confirm his doctrine by his own walk and conversation. The conduct of the Pastor out of the pulpit would either confirm or weaken his testimony in it. No matter what he preached—however sound his doctrine—it would avail not, if his own life did not correspond with his preaching. He shewed how plain on this subject, are the precepts of the New Testament, and how distinctly the obligation is recognised in our formularies. The Pastor, to be faithful must be *consistent*. If in his *conversation*, he enter into the spirit of the world; if, impressed with the obligations of his office, he does not seek continually to lead men from the consideration of things which are seen and temporal, to those things which are unseen and eternal; if, as soon as he takes off his official vestments, he also lays aside his official character as an ambassador for Christ; if, out of the pulpit he enter into *scenes* which, in the pulpit, he has condemned; if he is oftener seen at the house of feasting than at the house of mourning; he is thus fighting against the Lord, and pulling down what he has attempted to build up.

Bishop Eastburn then adverted to the temptations peculiar to a city like this, and expressed his solemn conviction that fixed principle and decision, sanctified and supported by continual watchfulness and prayer, could alone enable the minister of Christ to be, what the faithful Christian Pastor ever should be, "blameless and harmless, without rebuke, in the midst of a crooked and perverse nation among whom he shines as a light in the world." He further described the "faithful Pastor," in his unwearied diligence and faithfulness in *pastoral intercourse* with his people. He cannot *watch* for souls, if he be not brought in contact with them. His voice should not only be heard from the "pulpit," but from "house to house." In his ordination vows, he solemnly pledges himself, "the Lord being his helper," to use "private, as well as public monitions and exhortations, as well to the sick as the whole within his cure."

Dr. Eastburn then noticed and rebuked the vain excuses which are sometimes made for neglect of this duty. Those who plead "want of time," can easily find time for social and intellectual intercourse and recreation. Those who plead "want of talent" for the duty, should rather plead a want of *disposition*. Those who plead the unprofitableness of the duty have only to blame themselves. Still less can it be said for those who would put contempt upon this sacred duty by assuming that it is necessary only for those Pastors who, deficient in qualifications for the Pulpit, must thus seek to supply their lack of ability by frequent pastoral intercourse with their people. He rebuked this vain plea with holy indignation, and declared his conviction that, as a general rule, little benefit would be derived from the ministrations of that Pastor who should neglect this imperative duty and important means of usefulness.

Finally,—the Bishop contended that the truly Christian Pastor will shew his "faithfulness" by diligent attention to the *lambs of his flock*, and will not devolve their instruction entirely upon the parents, or on the Sunday school teacher. Like the Saviour, he will love and cherish them, and seek himself to guide these precious little ones into the way of life.

During this admirable discourse, some idea of which may be gathered by supposing the above "*skeleton*" clothed with the life and eloquence of Bishop Eastburn's flowing words, the immense congregation listened with unremitted attention, and were prepared to sympathise with the preacher, when, with deep feeling, he adverted to the occasion which had brought them together. "God is witness," he said, "how anxiously I have desired that such as I have now described, may prove the youthful shepherd whom you have chosen to be your spiritual guide. Often, my thoughts have reverted to you. In hours of busy occupation, and in the watches of the night season, these glorious walls have risen up before me, and I have been transported back again in feeling to the people with whom I have passed so many peaceful, happy hours. Since I heard of your choice of my successor, I have not ceased to pray that here may stand one whose trumpet shall *blow no uncertain sound*, and I believe that it will be so. The unanimity with which your choice has been made, strengthens my faith that all has been ordered by an unseen hand, while the good report which has *preceded your youthful shepherd*—the honoured name he bears, scion as he is of a noble tree, are to me, so many grounds of encouragement that he will be to you a faithful steward of the mysteries of God. May the doctrine of Christ crucified be the great theme of his discourses—may his example confirm his doctrine—may the very least of his flock rise up and bless him, and may he hereafter receive the commendation of 'well done good and faithful servant, enter thou into the joy of thy Lord.'"

The communion followed, and many remained to participate in the holy Sacrament, receiving for the first time the memorials of their Saviour's love from the hands of him henceforth consecrated to break to them the bread of life. It was an affecting scene, and I could not help feeling,—it is possible that the spirits of the departed may again visit the scenes of earth; and that hovering above this chancel, where the son stands before his people as the commissioned ambassador of Christ, floats the spirit of the sainted father, glorifying the God of all grace that the prayers he had breathed on earth, are still fulfilled before the vision of his disembodied spirit.

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Our correspondent intended furnishing us in this same sketch with an account of the interesting services of the afternoon, in the Church of the Ascension, when our young brother commenced his labours as the acknowledged Pastor of the flock, over whom he had been so solemnly instituted. From some delay by the mail, the promised letter containing the completion of this sketch, has not reached us at the time of our paper's going to press. The continuation may be expected in our next.

The Rev. Mr. Good's School.—The Rev. Caleb J. Good, late Professor of Ancient Languages in Washington College, Hartford, Ct., as will be seen from an advertisement in another part of our paper, is about to open a select school for young ladies, at 311 Walnut street near Eleventh. From Professor Good's superior qualifications, and long experience in the business of instruction, we doubt not his school will be one of a high order. We understand it is his purpose to conduct it on the same or a similar plan with that of Professor Cleaveland's, taking only a limited number, instructing all the pupils himself, and conducting them through a series of thorough intellectual and moral training until their education shall be complete.

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The Anglican Church.—The picture presented of the prosperity and increasing popularity of the English Church, in the letter of our brother of this week, in his Recollections of England, will, we presume, surprise some of our readers, but we believe it will be found to be a most just delineation of the actual state of the case. A London Paper, brought out by the last steamer, furnishes us with the following item, strikingly corroborative of what our brother has said of the increase of the Church, and of the declension of dissent. "The Bishop of Chester has had, during the last few months, upwards of *thirty* applications from dissenting ministers for admission into holy orders." We also add another testimony. A friend has just put into our hands a No. of the "Daily National Intelligencer," issued at Washington, the 16th inst., containing a letter from the Rev. Dr. Durbin, a distinguished Methodist clergyman, the President of Dickinson College, Carlisle, Pa., who having performed an extensive tour in Europe is now on a visit to Egypt and Palestine. The letter to which we refer was written from Naples, under date of Dec. 24, 1842, in which we find the following paragraph, expressive of his views of the present revival and extension of the Anglican Church.

"The Church of England I regarded before I left home as the bulwark of Protestantism in Europe; I still so regard it, and consider it the best possible model of *a Church and State*. Its moral and literary character, as it respects the clergy, is high, vastly higher than it was one hundred, or even fifty years ago. This is generally attributed to the action of Dissenters and Methodists, who have also increased the activity of the church as a measure of self-defence, because the piety and activity of Dissenters and Methodists were emptying the parish churches, and of course bringing the parish clergy into contempt with the common people. They have recovered greatly from this, and are recovering still; and of course there is at least a *relative* decline of Dissent and Methodism. I do not say that the Dissenters and Methodists have declined *absolutely* in numbers, activity, or piety; but I say the *church* has gained vastly more than they, *relatively*, during the last ten years; so much so, that as a candid man, I believe she would nearly neutralize their influence in the course of half a century, if she continued to increase in activity and piety as she has done for the last ten or fifteen years."

Distress in Antigua.—We had prepared, and have in type, an account of the principal facts, connected with the awful scene of destruction occasioned by the late earthquake at Antigua. We had also intended to have published in the present No. of our paper a manuscript letter put into our hands addressed to the clergy of Philadelphia, sanctioned by the Bishop, asking their co-operation in raising funds "to aid in rebuilding the churches and chapels, and to relieve the suffering of the poor" on that afflicted and desolated island. The crowded state of our columns, however, compel us to postpone these statements till next week. In the mean time, any donations for this object, can be sent to our publisher, Mr. William Stavely, No. 12 Pear street.

Alexandria Seminary Post Office.—We are requested to state that a post-office has been established at the Theological Seminary of Virginia, and all letters and papers designed for persons in that institution should be addressed as follows, "*Theological Seminary, Fairfax Co., Va.*"

NEW PUBLICATIONS.

The Bible in Spain; or the Journeys, Adventures, and Imprisonments of an Englishman, in an attempt to circulate the Scriptures in the Peninsula, by George Borrow. *Philada. James M. Campbell, 98 Chestnut street.* 1843.

This is a work of uncommon interest, and its author a man of very extraordinary character and powers. Mr. Borrow was sent out by the British and Foreign Bible Society in the autumn of 1835 as its agent, for the purpose of printing and circulating the Scriptures in Spain. The work before us consists principally of a narrative of what befell the author in carrying out the objects of his mission, during his residence in that country and Portugal for a period of about five years. We have never read any volume that has given us such manifestly truthful and graphic pictures of the moral and social condition of the Spanish people, as this book. We do not wonder at its popularity. It has all the charms of romance, combined with the indubitable evidences of a strict and accurate narrative of real scenes through which the author passed.

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A History of Missionary Enterprises in the South Sea Islands, with remarks upon the natural history of the Islands, origin, Languages, Traditions and Usages of the Inhabitants, by the Rev. John Williams, Illustrated with twenty-five plates and a map. *New York. D. Appleton & Co., 200 Broadway. Philada. George S. Appleton, 148 Chestnut st.*

We took occasion when this work first appeared in this country, a few years since, to express our high estimation of its value and usefulness. The lamented author has since fallen a sacrifice to his own zeal in endeavouring to spread the knowledge of Christ among the savage hordes of the South Sea Islands, having been slain by their murderous hands. The present edition of the work is complete in two volumes the price being only 37½ cents each volume. It is a work calculated to interest very deeply every Christian heart.

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Missionary Labours and Scenes in Southern Africa, by Robert Moffat, twenty three years an Agent of the London Missionary Society in that Continent. *Robert Carter, 58 Canal street*, 1843. For sale also in Philadelphia at *Mr. Hooker's, 118 Chestnut street.*

This is one of the most interesting works on the subject of missionary labors that has been issued from the press for many years. When this publication first appeared in England, we availed ourselves of the facts contained in several able reviews of it, to acquaint our readers with the general outlines of the narrative. We have also from time to time published such extracts as came to us, to exhibit the faith of devoted missionaries—and the power of the Gospel upon the heathen mind, in transforming the lion into the lamb. We are glad to find that Mr. Carter has brought out an American edition of this work, and have no doubt it will be widely circulated.

Thoughts for the Thoughtful by Old Humphrey, Author of Old Humphrey's Observations, and Old Humphrey's Addresses. *New York: Robert Carter: 58 Canal street.* 1843.

We are confident our readers are so well acquainted with Old Humphrey, and the heavenly spirit that breathes through his writings, that they will welcome this new volume, which will be found to be no less interesting and full of unction than its predecessors. It can be obtained at *Mr. Hooker's Book-store, No. 178 Chestnut street.*

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The Lords' Prayer.—This is a beautiful engraving of the Lord's Prayer, presenting, in the encircling embellishment, a view of the Saviour delivering his sermon on the mount, surrounded by the attentive Hebrew multitude. When framed, it will form a handsome ornament to be suspended from the wall, and one calculated to recall the mind to the importance of prayer. It was sent us by *Mr. George in Fifth above Chestnut street.*

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The Encyclopædia of Geography.—This work comprises a complete description of the earth, physical, statistical, civil and political, exhibiting its relation to the heavenly bodies, its physical structure, the natural history of each country, and the industry, commerce, political institutions and civil and social state of all nations. It is published in parts, 24 completing the whole number. The work, when completed, will form three large volumes, and will embrace eleven hundred engravings and over eighty maps. The publishers are *Lea & Blanchard*, of this city. The first and second parts of this publication, which have been kindly sent us, give promise that the present American edition of this work will be superior to the English.

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History of the Great Reformation of the Sixteenth Century in Germany, Switzerland &c., by J. H. Merle D'Aubigne. *Philadelphia. James M. Campbell, 98 Chestnut street.* 1843.

This is a bound volume of the Select Library edition of this work sent us by the publishers. We have too frequently spoken of our estimation of this work to require any additional notice at this time. We hope a copy of it may find its way into every habitation in our country.

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Puseyism Examined, by J. H. Merle D'Aubigne, D. D., Author of the History of the Reformation in the 16th Century, *with an Introductory notice of the Author, by Robert Baird. New York, John S. Taylor & Co.* 1843.

This is precisely the same work as the one noticed last week with the exception that the introduction and translation are from another hand. Sold by *John Pennington, 169 Chestnut street above Fifth.*

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Counsels of the Aged to the Young, by A. Alexander, D. D. *New York, John S. Taylor & Co.* 1843.

This is a valuable little work, from the pen of the Rev. Dr. Alexander. For sale by *John Pennington, 169 Chestnut st.*

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The Christian Citizen.—The Obligations of the Christian Citizen, *with a Review of High Church Principles in relation to civil and religious Institutions, by A. B. Eddy, Newark, N. J. New York, J. S. Taylor & Co.* 1843.

For sale by *J. Pennington, 169 Chestnut street.*

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Wesleyan Missions: their progress stated, Claims enforced, with Observations and Suggestions, applicable to kindred Institutions, by Robert Alder, D. D., *one of the General Secretaries of the Wesleyan Missionary Society. London*, 1842.

The above two publications, we have found no time as yet to read. We just announce their titles for the present and may recur to them again.

Wesleyan Missions, was forwarded to us by Swords, Stanford & Co., New York, and is for sale in this city by R. S. H. George, No. 29 South Fifth street.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

Confirmations.—Bishop H. U. Onderdonk, D. D. administered the rite of Confirmation, on Wednesday the 8th instant, to *seven* persons in the Church at Sunbury—on Friday the 10th, to *thirty-eight* at Muncy—at Danville on Sunday morning the 12th, to *fifty-seven*—at St. Paul's, Bloomsburgh, on the evening of the same day, to *forty-three*—at St. Philip's, Philadelphia, on Sunday morning the 19th, to *fifty-four*—and on the evening of the same day, to *twenty-five* persons in Trinity Church, Philadelphia.

MAINE.

For the Episcopal Recorder.

MAINE BOARD OF MISSIONS.

Dear Brethren,—This body held its regular session in St. Stephen's Church, Portland, on Wednesday and Thursday the 8th and 9th of the present month. There were present of the clergy, beside the Rector of the parish, the Rev. Mr. West of Bangor, and the Rev. Mr. Babcock of Gardiner, and though few in number, the presence of God in our midst, gave to our meeting a peculiarly precious character. There had been a very considerable degree of interest evident in the congregation, for some weeks previous; some eight or ten persons were prayerfully seeking the Saviour, so that when our brethren came, they found the way prepared for their faithful effort, and, like devoted workmen, they applied themselves to the duties before them. On Tuesday evening the preacher selected as his text the words "almost thou persuadest me to be a Christian," and we think there were few present who did not feel, as the speaker proceeded, the sin and danger of occupying such a position as that spoken of in the text. Wednesday morning we had a meeting for prayer and exhortation from the clergy, and a very profitable season we found it,—Christians were entreated to reflect upon the responsibilities which rested upon them as co-workers with the Saviour of sinners, and then go forth and meet these responsibilities by a faithful discharge of duty, by endeavours to win souls from the paths of sin, to those of pleasantness and peace. This meeting lasted for an hour, after which the business of the Board received attention until noon. In the afternoon, the sermon was eminently calculated to arouse the children of God to a consciousness of their obligations to Christ, and their fellow men, and to lead them to a faithful and diligent fulfilment of duty.

In the evening the preacher selected for his text a passage which has often been made a subject of profitless dispute, but which on this occasion was made the basis of a fervent appeal to the impenitent, to yield themselves to the influences of the Holy Spirit. "No man can come unto me except the Father, which hath sent me, draw him." It was shown conclusively that all men are subjects to this influence of the Spirit which in the passage is called "drawing," that so far from being able to say I have never been called, or "drawn," the sinner is and *must* be conscious that he has resisted the efforts which have been made to bring him to the Saviour.

On Thursday morning, we met again in the prayer meeting, and never have I stood where God was more manifestly present. Every heart was broken, and all around us sat in tears. Oh! I would that the scoffer could have been *there*. To him would I have put this simple question, "Why this deep emotion?" Why from every eye streameth tears? The truths spoken have been the simplest; there has been no appeal to the passions; there has been not the slightest efforts to stir these deep, deep feelings. How will you account for this scene? My dear brethren, whatever might have been the scoffer's dilemma, we know that *God was there*, and he left his blessing upon many hearts.

In the afternoon a faithful sermon was preached from the words "Go work to-day in my vineyard." The *time when* the work was to be done, was the speaker's theme, and most faithfully did he press the truth that "*to-day*" is all the time the sinner has, all that he can call his own. In the evening the awful condition of the unbeliever was most startlingly exhibited in a discourse from those solemn words, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." The sinner was shown to be standing in the place of the criminal, and waiting only the hour of execution, and still while thus waiting continually heaping up wrath against the day of wrath. Thus have I given you a brief sketch of what has been to us a most pleasant, and I trust, profitable series of services. Oh that you could have been with us; it would have made the occasion one of vastly greater pleasure to all of us. There is at this moment a very good state of feeling among us, and we are keeping our faith, that God will abundantly bless us during this Lenten season, in lively exercise, assured that, "according to our faith so it will be done unto us." We strive to carry this rich promise in our right hand, as we go forth to the discharge of duty, as we bow in our closets, and as we meditate upon the blessings we need.

Yours, J. P.

NEW HAMPSHIRE.

A series of religious services were recently held in the Parish of St. Thomas' Church, Dover, N. H. They commenced on Wednesday evening, Feb. 22, when a sermon was preached by the Rev. Mr. Clark, of Boston, the Rev. Mr. Cooke, of New York, following in a short exhortation. The next morning a missionary meeting was held in the church, at which addresses were made by the rector, by the Rev. Mr. Clark, and by the Rev. Mr. Cooke, as secretary and general agent of the Foreign Committee of the Board of Missions. In the afternoon of the same day, the Rev. Mr. Cooke preached. In the evening, after service by the Rev. Mr. Ten Broeck, the Rev. Mr. Woart, of Boston, preached. He was followed by an interesting exhortation by the Rev. Mr. Cooke. On Friday morning, after prayers by the rector, addresses were made, founded upon the gospel for Quinquagesima Sunday, by Rev. Messrs. Horton, Ten Broeck and Woart. In the afternoon, Rev. Mr. Ten Broeck preached, and in the evening a sermon was delivered by the Rev. Mr. Edson, of Lowell.

The rector of St. Thomas' says in a recent letter, "I thank you sincerely for your kindness in assisting us, and do assure you that our services during the week were accompanied with a divine blessing. There appears to prevail in our parish a much greater degree of interest in religion than I have seen at any time since its organization.

[*Christ. Witness.*

MASSACHUSETTS.

The Rev. John S. Davenport, having received and accepted a call to become Rector of St. Paul's Church, Newburyport, Mass., has entered upon it duties accordingly.—*Church Chron.*

We learn, from the Christian Witness, that a series of religious services have been recently held in St. James' Church, Great Barrington, with the happiest results. The writer in the Christian Witness remarks:—

"A deep and general religious interest had been apparent in the community for several weeks, and in no congregation was it more manifest than in the one belonging to St. James' Church. It had never fallen to our lot to witness such a remarkable state of things before. The church was filled, and, on several occasions, thronged with worshippers, who listened eagerly to the preaching of the truth as it is in Jesus. The sermons and addresses which were delivered, seemed peculiarly adapted to the circumstances, and were received in such a manner as to remind one of those primitive days when the people heard the word gladly. We are rejoiced in being able to add that a large number of persons, and among them many young people, have found peace in believing, and others are anxiously seeking for 'new and contrite hearts.' The healthful spirit of God's grace seems to be indeed poured down upon the congregation committed to the charge of our worthy and respected brother; and we pray that he may continue to see the work of the Lord prospering in his hands. Such have been his labours of late, that his physical strength hardly seems equal to the accumulating duties which rest upon him; but we trust he will be so strengthened from above, that the work which has been so evidently begun and continued in God, may not be ended till all his beloved people shall have been brought into the fold of Christ.

"An unusual degree of seriousness is manifesting itself in Trinity parish, Van Deusenville, and indeed, it may be said of this whole region, that many are inquiring the way of salvation with an earnestness and devotion of soul which warrant the belief that no small number will be added to the Church, of such as shall be saved."

EASTERN DIOCESE.

Episcopal Labors.—In a sermon preached in Grace Church, by the rector, on the occasion of the death of Bishop Griswold, the following facts were stated: during the thirty-two years of his Episcopate, he ordained 128 priests, and 171 deacons, and confirmed 12,104 persons.

When he was consecrated in 1811, *fifteen* clergymen were all who then ministered at our altars in the five New England States of which the diocese consisted; now within the same bounds, there are *one hundred and ten*. There then belonged to the few and scattered flocks of our communion, only *twenty-five* church edifices, and most of them were in a dilapidated condition; now the number is at least *one hundred*, many of them large and elegant structures. In the fulfilment of his various duties, the late bishop travelled about *eighty thousand* miles.

WESTERN NEW YORK.

Ordination.—Bishop DeLancey held an ordination at Zion Church, Palmyra, on Sunday morning, the 12th March, (one of the stated times,) on which occasion the Rev. Edward Bourns, adjunct Professor of Languages in Geneva College, and the Rev. John W. Clark, rector of Zion Church, Palmyra, Deacons, were admitted to the Holy Order of Priests. Morning Prayer was read by the Rev. Mr. Spalding, of Vienna, who also presented the candidates, and the sermon was preached by the Rev. Mr. Provost, of Canandaigua. The Holy Communion was administered by the Bishop, assisted in the distribution of the elements by the Rev. Messrs. Provost, Spalding, and Clark. A crowded and attentive congregation shared in these holy exercises, and listened with profound attention to the very able and lucid exposition of the true character of the apostolic office, submitted to them by the preacher in calm and dignified reasoning, with a faithful and Christian spirit. The publication of the sermon was solicited by the clergy present.

In the afternoon, prayers were read by the Rev. Mr. Bourns. The holy rite of baptism was administered by the rector to an adult, and the Bishop preached and confirmed two persons.

In the evening, the Rev. Mr. Spalding read prayers, and the Rev. Professor Bourns preached.—In the large attendance and devout attention of the people, these services evinced a deeper and wider interest in the concerns of religion and the Church than has been manifested for some years past; and furnish a gratifying augury of the future expansion of the parish, and of the increase in it of sound piety and principles. May the seed sown bring forth fruit an hundred fold!

Gospel Messenger.

MARYLAND.

The Rev. John Claxton having been elected Principal of Charlotte Hall School, and having changed his residence accordingly, desires all letters and papers to be forwarded to him to Charlotte Hall, Maryland.

GEORGIA.

A highly esteemed correspondent who has kindly furnished us with the information below, and from whom we should be happy to hear frequently, remarks in a private letter to ourselves:

"Church affairs are outwardly prosperous in Georgia, our clergy having been reinforced by the ordination of two within the last three weeks, both men of superior ability and clear views of the Gospel. Bishop Elliott makes, every where through the Diocese, a decided impression, not only in favour of the Church, but of vital personal piety. We have great reason to be thankful for a bishop whose heart and head are so well endowed. The wretched theology of the Tractarians has very little currency in Georgia, and I trust our diocese may never verge nearer towards Rome than present prospects indicate. There is, it is hoped, a steady growth in grace as well as in numbers in the Church. A new stone church is nearly finished at Marietta, for the Rev. T. S. Scott, who was to have been ordained yesterday at Augusta, and another edifice is about to be commenced at Athens, for Rev. W. B. Stevens, M. D., who has gone thither as a missionary."

For the Episcopal Recorder.

The Bishop of Georgia has recently made a highly interesting visit to the southern part of his diocese. On Sunday, Feb. 19th, St. Andrew's Church in Glynn Co., was consecrated. This edifice has been erected by the efforts of a few families in the neighbourhood, who have thus manifested a laudable desire to secure for themselves and their numerous dependants the services of the Church. The large population of blacks on the plantations in the immediate vicinity, renders this an interesting movement, and presents an important field for the zealous labours of a missionary of that Redeemer, who came to seek and to save that which was lost. One of the most encouraging features in the religious aspect of this portion of the Lord's vineyard, is the growing sense of responsibility in the proprietors of slaves to provide for the spiritual instruction by a competent ministry of those whom Providence has committed to their charge. The services at the Consecration and on the following day were highly interesting, and it is believed that the solemn worship of the Church with the earnest Scriptural exhortations of the Bishop, who preached upon both occasions, have left an abiding impression. The deep seriousness which prevailed, inspired the hope that the Spirit of the Lord, without whom nothing is strong, nothing holy, was present to render the appointed means of grace effectual. Besides the Rev. Mr. Gallagher of Georgia, there were present of the clergy, the Rev. Dr. Vaughan and the Rev. Mr. Goodwin of the Diocese of New York, who have been induced by indisposition to resort to the milder climate of the South during the winter.

On Monday evening the 20th, and three times on the succeeding day, services were held at Darien, McIntosh Co., where energetic measures have been adopted for the immediate erection of a Church. The Bishop had passed through Darien a few weeks previous on his way to consecrate the Church on St. Simon's Island, where services were held in the town and twelve persons presented themselves for confirmation. The Rev. Mr. Goodwin was induced to remain in the neighbourhood, and although debarred by the state of his health from frequent public ministrations, was enabled to render efficient service to the cause of Christ, by personal intercourse with those who were desirous of instruction, both in regard to the fundamental truths of religion, and the peculiar features of the Church. It is gratifying to believe that there is associated with a decided preference for the primitive forms of Episcopacy, a heartfelt interest in the spiritual and saving truths of the Gospel, in the case of many who compose the congregation at Darien. We trust that the zeal and charity which have hitherto been combined in the cause, may never be dissevered. A vestry having been previously organized, an eligible lot was purchased on the morning of Tuesday the 21st Feb., and in the afternoon the corner stone was laid in the presence of an attentive auditory, with suitable services, and appropriate addresses by the Bishop and Rev. Mr. Goodwin. The exercises were closed by services in the evening, during which confirmation was administered to *twelve* persons, and the Lord's Supper administered according to the solemn services of the Church for the first time, it is believed, in Darien. The number of communicants is thirty-five, which, when we consider that there were previously three organized denominations, forms an encouraging nucleus for the beginning of a church. The clergy above mentioned, with the accession of the Rev. Mr. Walker, of St. Simon's, were present throughout the services at Darien.

Obituary.

Died, in Baltimore, on Wednesday, the 8th inst., aged 27 years, Mr. John K. Henshaw, eldest son of the Rev. J. P. K. Henshaw, D. D., rector of St. Peter's Church, Baltimore.

Ecclesiastical Calendar.

FOURTH SUNDAY IN LENT.—March 26.

Proper Lessons for Morning Service, Mic. vi. Luke xix v. 28. Evening, Hab. iii. Philip. i.

Collect.—Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ.—*Amen.*

FIFTH SUNDAY IN LENT.—April 2.

Proper Lessons for Morning Service, Hag. ii. to v. 10. Luke xxi. Evening, Zec. xiii. Philip. iii.

The Collect.—We beseech thee, Almighty God, mercifully to look upon thy people, that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord.—*Amen.*

CHURCH OF THE EPIPHANY.

Sunday next being the *last* Sunday in the month, this Church will be closed in the afternoon and opened in the evening, service to commence at 7½ o'clock.

AMERICAN PROTESTANT ASSOCIATION.

☞ NOTICE.—A meeting of the Board of Managers of the American Protestant Association will be held on Monday morning, the 27th inst., at 3 o'clock, P. M., in the Lecture Room of the 10th Presbyterian Church, corner of Walnut and 12th sts.

As business of a special character and of great moment to the Association induces this meeting, it is urgently solicited of all the members to be punctual in attending.

Every minister who has signed the Constitution, is ex-officio a member of the Board.

E. F. Backus, President.

W. W. Spear, Secretary.

March 18—2t.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN PHILADELPHIA.

St. Stephen's,	Sunday,	March 26th,	Morning.
St. Thomas',	do.	do.	Afternoon.
St. Paul's	do.	do.	Evening.
St. James',	Sunday,	April 2d,	Morning.
Epiphany,	do.	do.	Evening.
St. Peter's,	Sunday,	April 9th,	Morning.
St. Andrew's,	do.	do.	Evening.
St. John's,	Wednesday	April 12th,	Evening.
Christ Church,	Good Friday,	April 14th,	Morning.
Grace,	do.	do.	Evening.
Ascension,	Easter-day,	April 16th,	Morning.
Messiah,	do.	do.	Evening.
Gloria Dei,	Sunday,	April 23d,	Morning.
St. Matthew's,	do.	do.	Afternoon.
Emmanuel,	Sunday,	April 30th,	Morning.
Evangelists',	do.	do.	Evening.
All Saints',	Sunday,	May 7th,	Morning
St. Luke's,	do.	do.	Afternoon.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Lancaster,	Thursday,	March 30th,	Evening
Oak Grove,	Sunday,	May 14th,	Morning
Bristol,	do.	do.	Evening
Manayunk,	Sunday,	June 4th	
Churchtown,	Sunday,	June 11th,	Morning
Morgantown,	do.	do.	Afternoon
West Vincent,	Sunday,	June 18th,	Morning
St. Mary's,	do.	do.	Afternoon
Honeybrook,	Sunday,	June 25th,	Morning.
Downingtown,	do.	do.	Evening
Radnor,	Sunday,	July 2d,	Morning
St. Peter's, G. T.,	do.	do.	Afternoon

ST. TIMOTHY'S CHURCH, S. G.

North side Spring Garden st., east of 12th.

It is expected that the Rev. Mr. Jones will officiate on Friday evening the 24th. Services to commence at 7½ o'clock. The Rev. Mr. Meade will officiate on Sunday next, 26th inst., at 10½ A. M.

The evening service on Sunday will commence at 7½ o'clock. The Ladies of St. Timothy's intend shortly to hold a sale of useful and fancy articles. Any person feeling disposed to contribute articles or materials, will please send them to the Mission House, or to the S. W. corner of 4th and Market sts.—or if word is left at either of the above places the articles will be sent for.

P. S. The time and place of sale will be announced hereafter.

ADVENT CHURCH,

Temperance Hall, North Third st., below Green.

The Ladies of this congregation are preparing for a Fair and sale of useful and fancy articles, for the benefit of the Church, to be held on or about Easter Monday. The Ladies hope to be encouraged by the friends of this infant parish and by Episcopalians generally. Donations for the sale will be thankfully received.

March 24—3t.

ACKNOWLEDGMENTS.

Amount of collections on Quinquagesima Sunday, received by me up to 15th inst.—$5643 47. Since then I have received as follows, viz:—

From Trinity ch., Easton, additional $2 58—St. Andrew's, Mount Holly, N. J., $30—All Saints' ch., Lower Dublin, and Emmanuel Chapel, Holmesburg, $78—St. James' ch., Schuylkill Haven, $12 40—St. James' ch., Phila., additional, $5—St. James' ch., Bristol, $14 76. Total, $5786 01.

EDMUND WILCOX,
Agt. Dom. and For. Mis. Soc.

Phila., 2?, March 1843.

Receipts of the Society of the Protestant Episcopal Church, for the Advancement of Christianity in Pennsylvania, from January 2d to March 16, 1843.—

Collection at anniversary meeting, $107 35—St. Andrew's ch., Phila., $31—Emmanuel ch., Kensington, $5 50—Ladies' Miss. Association of Christ ch., Phila., $50—St. Stephen's ch., Wilkesbarre, $12—Miss. coll. at Hollidaysburg, $8—St. Stephen's ch., Phila., $281 42—Christ ch., Adams co., $4—St. John's ch., York, $6 21—Christ ch., Phila., $300—St. Peter's ch., Phila., $411 57—a member of St. James' ch., Phila., $5—St. James' ch., Muncy, $5—Trinity ch., Pottsville, to constitute the Rev. Jacob B. Morss a life member, $30—subscriptions and donations, $168. Total, 1428 05.

JAMES S. NEWBOLD, Treasurer.

SCHOOL FOR YOUNG LADIES, PHILADELPHIA.

THE Rev. C. J. Good, late Professor of Ancient Languages, in Washington College, Hartford, proposes opening a select school for Young Ladies, at 311 Walnut street, near Eleventh, on the tenth of April next.

The Academical year, of ten months, is divided into two terms of five months each; the first commencing on the 1st of September, and ending on the 31st of January; the second commencing on the 1st of February, and ending on the 30th of June.

Pupils can enter during a term, but are expected in all cases to remain till its close.

The course will embrace a thorough and extensive English Education; with instruction also in Latin and Greek, French and Drawing.

TERMS.

For Instruction in Latin and Greek, French and Drawing, Biblical Studies, Mathematics, Intellectual and Moral Philosophy, Logic, Rhetorick, and all the usual branches of an English Education, $25 00 per quarter.

To Pupils over twelve years of age, for Latin and English, $20 per qr.

To Pupils under twelve years of age, for Latin, French, and English, $17 50 per qr.

To Pupils under twelve years of age, for Latin and English, $15 per qr.

Stationery and fuel, $1 per qr.

Text books furnished (if desired) at the usual store prices.

Payable quarterly.

Further information may be obtained at 194 South Ninth street, or from the

Rt. Rev. H. U. Onderdonk,
Rev. Dr. Tyng, Lewis R. Ashhurst, Esq.
Rev. Mr. Neville, Dr. C. Morris,
Rev. Mr. Spear, Cornelius Stevenson, Esq.
Rev. H. Hooker.

March 4—3m.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
CINCINNATI, OHIO.

MISS Margaret Cox designs opening her school for young ladies, in Cincinnati, on the 1st of May, 1843, and will be assisted therein by competent teachers, both in the useful and ornamental branches of a polite female education. Strict attention will be paid both by the Principal and teachers of the Institution to the moral and intellectual training of their pupils.

The charge for Boarding and Tuition, (the latter comprising the usual branches of an English education, with instruction likewise in Latin, Geometry, Algebra, the Natural Science, and Mental Philosophy, with attention to Needlework) will be for the Scholastic year $200 00

For the Senior Class of Day scholars	per quarter,	12 50
For the Middle Class of do.	per do.	10 00
For the Junior Class of do.	per do.	8 00
For scholars in the Juvenile department	per do.	6 00
Tuition in French	per do.	10 00
" in Music	per do.	15 00
" in Drawing	per do.	10 00
Use of instrument	per do.	4 00
Washing	per do.	5 00

A charge of $3 per quarter will be made for Fuel, Bedding, and other incidental expenses.

All payments for Boarders, semi-annually in advance, for Day scholars, quarterly in advance.

REFERENCES.

Right Rev. C. P. McIlvaine, } Gambier, Ohio.
Dr. H. M. Thrall, }
Henry S. Coxe, Esq., St. Louis, Mo.
Alfred Bledsoe, Esq., Springfield, Ill.
B. Reed McIlvaine, Esq., N. Y.
Richard S. Cox, Esq., Washington City.
Wm. McIlvaine, Esq., Burlington, N. J.
Mrs. Richard Douglass, Chillicothe, Ohio.
Rev. Mr. Bolton, do.
J. N. Whiting, Esq., Columbus, Ohio.

Cincinnati.—Mrs. Sarah King, Rev. C. Colton, Judge Este, Judge Burnet, Judge Cilley, Judge McLean, Dr. Richards, Dr. Woodward, Edward Mansfield, Esq., John D. Jones, Esq.

Rev. Wm. Smallwood, Zanesville, Ohio, Rev. Mr. Berry, Cleaveland, Ohio.

Rev. G. W. Ridgely, Chester, Pa.

Philadelphia.—Rev. John A. Clarke, D. D., Rev. Caleb J. Good, Rev. H. A. Boardman, Clem. C. Biddle, LL. D., George Harrison, Esq., Henry J. Williams, Esq., Henry McIlvaine, Esq.

Feb. 18—3m.

CLAIMS OF THE COUNTRY ON AMERICAN FEMALES.

CLAIMS of the Country on American Females. By Miss Coxe, Author of the "Young Lady's Companion," "The Wonders of the Deep," "The Infant Brothers," &c. &c. 2 vols. roy. 12mo. in fine muslin binding.

For sale in Philadelphia at the Bookstores of Carey & Hart, Thomas Cowperthwait & Co.; A. S. Barnes & Co., J. Whetham & Son, R. S. H. George, W. J. & J. K. Simon, and H. Hooker. In New York at the Bookstores of Swords, Stanford & Co., Robert Carter, Huntington and Savage; Alex. V. Blake; Dayton and Newman; John S. Taylor, Saxton and Miles; and M. W. Dodd. In Baltimore at Armstrong and Barry's, and D. Brunner's Bookstores.

Mar. 18.

MONEY RECEIVED FOR THE RECORDER.

Guilford, Ct.—John H. Bartlett, Samuel C. Johnson, A. B. Wildman, each $2 50,	$7 50
Brownsville, Pa.—J. Bowman, J. L. Bowman, Miss Mary E. Watts, each $2 50,	7 50
S. C. Bever, Coshocton, Ohio,	2 50
John W. Bever, Edinburgh, Ohio,	2 50
Georgetown, D. C.—Mrs. Mary G. Belt, Lt. A. H. Marbury, Lt. J. M. Gillis, John Waters, each $2 50,	10 00
Mrs. Bagshaw, Clarksville, Tenn.	5 00
Wm. P. Yonge, Columbus, Ga.	5 00
R. C. Boshom, Wheeling, Va.	5 00
Mrs. Margaret Finnaker, Churchtown, Pa.	2 50
Hon. John C. Groome, Elkton, Md.	2 50
Rev. Prof. Packard, Theol. Seminary, Va.	2 50
	$52 50

Poetry.

For the Episcopal Recorder.

ST. ANDREW'S IN SORROW.

'Mid Zion's tow'rs, one temple stands
In solemn majesty;
Most dear to faithful memory,
Cherished most sacredly.
Sweet musings of the happy past,
Come thronging o'er my heart,
Like summer flowers, so fair, so bright,
Like them, they soon depart.

When early called from folly's path,
This was the sacred spot
Where first were sealed, my youthful vows
To Him, who changes not.
Here, from the lips long sealed in death,
Blest messages were giv'n,
Of life, and light, beyond the grave,
Of rest, and peace, in Heav'n.

Sweet years of happy privilege,
Amid these walls were spent,
And shall I not revere their shade?
Nor mourn when they lament!
One cloud of deep-felt gloom was cast
Upon this home of peace,
When God recalled the faithful one,
And bade his labours cease.

A mourning flock, without their guide,
In sadness wander'd on;
But faithful to his promises,
The Father loved his own.
Another shepherd broke the bread
Of life eternal there,
And proved the pow'r of God to bless,
And answer, faithful prayer.

But Oh! alas! for earthly things,
How oft the heart must learn,
That here it has no resting place,
But to its God must turn.
Another shadow pensive hangs,
Upon these hallowed walls,
And oft o'er scenes forever gone,
The tear in silence falls.

The hand of God again is seen,
Removing from his place,
The valued friend, the faithful guide,
The one familiar face.
Another sacred tie is rent,
Another warning giv'n,
O! God, obedient to thy voice,
We'd seek our rest in Heaven.

We'll turn our weeping eyes above,
Beyond this mortal shore;
And press towards the upper skies,
Where partings are no more.
With faith in God we'll meekly walk,
In this appointed way;
And humbly trust, that he will chase,
These gloomy clouds away.

H. M

For the Episcopal Recorder.

Messrs. Editors,—I submit for your perusal, a few lines that were suggested by the death of Mrs. Caroline Claxton, a member of the Epiphany—a pious, devoted Christian whilst upon earth, and now a member of the Church triumphant, rejoicing in glory.

TO MRS. R.

Weep not, fond mother, for thy child,
And wipe those tears away;
Cast off the sorrow from thy brow,
There hangs, from day to day.

Cheer up, fond mother, from thy gloom,
Her Father called her home,
And bring thy mind in faith, to say,
"Thy will, O Lord, be done."

Her pilgrimage, how soon 'twas o'er,
Her sands, how quick they fled!
A few short days, and full of tears,
Then numbered with the dead!

Her soul transported, reigns on high,
With angels round the throne,
Her songs with theirs now sweetly blend,
In a rich, mellow, tone.

The story of a Saviour's love,
To many souls she told,
The judgment day alone, will tell
How many reached the goal.

Then cheer up, mother, from thy gloom,
Thou wouldst not have her back;
Unfurl the Banner of the Cross,
And onward, the same track.

If tears must come, of love be they,
If sorrow, let it be
For sins, that crucified your Lord,
And nailed him to the tree.

But not for her, whose soul was borne
On angels' wings away,
Oh! not for her, whose soul now dwells
In bright, eternal day.

M. N.

ROCKS OF LAKE SUPERIOR.

Upon the southern coast of Lake Superior, about fifty miles from the falls of St. Mary, are the immense precipitous cliffs, called by the voayagers, Le Portrail and the Pictured Rocks. This name has been given them in consequence of the different appearance which they present to the traveller, as he passes their base in his canoe. It requires little aid from the imagination to discern in them the castellated tower and lofty dome, spires and pinacles, and every sublime, grotesque, or fantastic shape which the genius of architecture ever invented. These cliffs are an unbroken mass of rocks, rising to an elevation of three hundred feet above the level of the lake, and stretching along the coast for fifteen miles. The voyagers never pass this coast except in the most profound calm; and the Indians, before they make the attempt, offer their accustomed oblations, to propitiate the favor of their Monitas. The eye instinctively searches along this eternal rampart for a single place of security; but the search is vain. With an impassible barrier of rocks on one side, and an interminable expanse of water on the other, a sudden storm upon the lake would as inevitably insure the destruction of the passenger in his frail canoe, as if he were on the brink of the cataract of Niagara. The rock itself is a sandstone, which is disintegrated by the continual action of the water, with comparative facility. There are no broken masses upon which the eye can rest and find relief. The lake is so deep, that these masses as they are torn from the precipice, are concealed beneath its water until they are reduced to sand. The action of the waves has undermined every projecting point; and there the immense precipice rests upon arches, and the foundation is intersected with caverns in every direction.

When we passed this immense fabric of nature, the wind was still and the lake was calm. But even the slightestest motion of the waves, which, in the most profound calm, agitates these internal seas, swept through the deep caverns with the noise of distant thunder, and died away upon the ear as it rolled forward in the dark recesses, inaccessible to human observation. No sound more melancholy or more awful ever vibrated on human nerves! It has left an impression which neither time nor distance can ever efface! Resting in a frail bark canoe upon the limpid waters of the lake, we seemed almost suspended in air, so pellucid is the element upon which we floated. In gazing upon the towering battlements which impended over us, and from which a fragment would have destroyed us, we felt, and felt instantly, our own insignificance. No situation can be imagined more appalling to the courage, or more humbling to the pride of man. We appeared like a speck upon the face of creation. Our whole party, Indians, and voyagers, and soldiers, officers, and servants, contemplated in mute astonishment, the awful display of creative power, at whose base we hung; and no sound broke upon the ear to interrupt the ceaseless roaring of the waters. No splendid cathedral, no temple built with human hands, no pomp of worship could ever impress the spectator with such humility, and so strong a conviction of the immense distance between him and the Almighty Architect.

[*Gov. Cass.*

From D'Aubigne's History of the Reformation.

THE FIRST BLOOD OF THE REFORMATION.

The inquisitors of the low countries, thirsting for blood, scoured the neighbouring country, searching everywhere for the young Augustines who had escaped from the Antwerp persecution. Esch, Voes, and Lambert, were at last discovered, put in chains, and conducted to Brussels. Egmondanus, Hochstraten, and several other inquisitors, summoned them to their presence. "Do you retract your opinion," inquired Hochstraten, "that the priest has no power to forgive sins, but that that power belongs to God alone!"—and then he went on to enumerate the other Gospel truths which he required them to abjure. "No: we will retract nothing," exclaimed Esch and Voes, firmly; "we will not disown God's Word; we will rather die for the faith!"

The Inquisitors. "Confess that you have been deceived by Luther."

The young Augustines. "As the apostles were deceived by Jesus Christ."

The Inquisitors. "We declare you to be heretics, worthy of being burnt alive; and we deliver you over to the secular arm."

Lambert was silent. The prospect of death terrified him: distress and uncertainty agitated his heart. "I request four days respite," said he, in stifled emotion. He was taken back to prison. As soon as this respite was expired, Esch and Voes were degraded from their priestly office, and handed over to the council of the reigning governess of the Low Countries. The council delivered them, bound to the executioner. Hochstraten and three other inquisitors, accompanied them to the place of execution.

Arriving at the scaffold, the young martyrs contemplated it with calmness. Their constancy, their piety, and their youth, drew tears from the inquisitors themselves. When they were bound to the stake, the confessors drew near, "Once more we ask if you will receive the Christian faith!"

The Martyrs. "We believe in the Christian Church, but not in your Church."

Half an hour elapsed. It was a pause of hesitation. A hope had been cherished that the near approach of such a death would intimidate these youths. But, alone tranquil of all the crowd that thronged the square, they began to sing psalms,—stopping from time to time to declare that they were resolved to die for the name of Jesus Christ.

"Be converted—be converted," cried the inquisitors, "or you will die in the name of the devil." "No," answered the martyrs; "we will die like Christians, and for the truth of the Gospel."

The pile was then lighted. Whilst the flame slowly ascended, a heavenly peace dilated their hearts; and one of them could even say, "I seem to be on a bed of roses." The solemn hour was come—death was at hand. The two martyrs cried with a loud voice, "O Lord Jesus, Son of David, have mercy upon us!" and then they began to recite their creed. At last the flames reached them; but the fire consumed the cords which fastened them to the stake before their breath was gone. One of them, feeling his liberty, dropped upon his knees in the midsts of the flames, and then in worship to his Lord, exclaimed, clasping his hands, "Lord Jesus, Son of David, have mercy on us!"

Their bodies were quickly wrapped in flame; they shouted "*Te deum Laudamus,*" Soon their voices were stifled,—and their ashes alone remained.

This execution had lasted four hours. It was on the 1st of July, 1523, that the first martyrs of the Reformation laid down their lives for the Gospel.

All good men shuddered when they heard of these events. The future was big with fearful anticipations. "The executions have begun," said Erasmus. "At length," exclaimed Luther, "Christ is gathering some fruits of our preaching, and preparing new martyrs."

But the joy of Luther in the constancy of these young Christians was disturbed by the thoughts of Lambert. Of the three, Lambert possessed most learning; he had been chosen to fill the place of Probst, as preacher at Antwerp. Finding no peace in his dungeon, he was terrified at the prospect of death; but still more by conscience, which reproached him with his cowardice, and urged him to confess the Gospel. Delivered, ere long, from his fears, he boldly proclaimed the truth, and died like his brethren.

A noble harvest sprung up from the blood of these martyrs. Brussels manifested a willingness to receive the Gospel. "Wherever Alexander lights a pile," remarked Erasmus, "there it seems as if he had sowed heretics."

"I am bound with you in your bonds," exclaimed Luther; "your dungeons, and your burnings my soul takes part in. All of us are with you in spirit; and the Lord is above it all!"

He proceeded to compose a hymn commemorative of the death of the young monks; and soon, in every direction, through Germany and the Low Counties, in towns and in villages, were heard accents of song which communicated an enthusiasm for the faith of the martyrs.

Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watched,
And gathered at the last.
And from that scattered dust,
Around us and abroad,
Shall bring a plenteous seed
Of witnesses for God.

Jesus hath now received
Their latest living breath,—
Yet vain is Satan's boast
Of victory in their death.
Still—still—though dead, they speak,
And trumpet-tongued proclaim
To many a wakening land,
The one availing Name.

THE LORD WILL PROVIDE.

Many are the heads, during this inclement season, unsheltered from the storm—many the children who ask for bread, and there is none to give it unto them. The poor widow gathers her few sticks, and collecting her fatherless children around the feeble flames and dying embers, sighs, as she thinks of the night and the morrow. Unclothed, unfed, houseless and forsaken, how many pine in obscurity and poverty, and are wretched still more from anticipation of sufferings yet to come! Their tale cannot reach the ears of the rich; their sad story cannot be told to the kind and benevolent; there is no eye to pity their wretchedness; no heart to sympathise with the sorrow which pierces and withers *their* hearts; and what shall they do? Where find a helper? How alleviate the burden of their sorrow? *The Lord will provide.* "I have been young, and now am old, said David; yet have I not seen *the righteous* forsaken, nor his seed begging bread."

The poor are invited to cast all their help upon God, because he careth for them. Excessive solicitude about the future does not become us: He that feeds the ravens, and hears the young lions when they roar, and seek their meet from God—who clothes the lilies of the field, though they neither toil nor spin—will not desert the beings he has endowed with an immortal spirit, and for whose welfare he even made the sacrifice of his Son.

Cong. Journal.

THE MINER.

"There's danger in the mines, old man," I exclaimed to a miner, who, with his arms bent, was leaning against the sides of the immense vault, absorbed in meditation—"it must be a frightful life."

The old man looked with a steadfast, but somewhat vacant stare, and then, in half broken sentences, he muttered, "Danger—where is there not danger—on the earth or beneath it, on the mountain or in the valley, on the ocean or in the quiet of nature's most hidden spot, where hath not death left some token of his presence?"

"True," I replied, "but the vicissitudes of life are various: the sailor seeks his living on the waters, and he knows each moment that they might engulph him; the hunter seeks death in the wild woods, the soldier on the field of battle; and the miner knows not but that the spot where he now stands, to-morrow may be his tomb."

"It is so, indeed," replied the old man; "we find death in the means we seek to perpetuate life; 'tis a strange riddle who shall solve it!" "Have you long followed this occupation?" I asked, somewhat struck with the old man's manner. "From a boy: I drew my first breath in the mines; I shall yield it up in their gloom."

"You have seen some of these vicissitudes," I said, "to which you just now alluded?"

"Yes," he replied, with a faltering voice, "I have." There was a time when three small boys looked up to me, and called me father; they were sturdy striplings. Now, it seems but yesterday they stood before me in the pride of their strength, and I filled too, with a father's vanity. But the Lord chasteneth the proud heart; where are they now? I saw the youngest (he was the dearest of the flock—his mother's spirit seemed to have settled on him) crushed at my feet a bleeding mass. We were together; so near that his hot blood sprang up into my face. Molten lead had not been more blasting than those fearful drops. One moment, and his light laugh was in my ears; the next and the large mass came. There was no cry of terror, transition to eternity was as the lightning's flash and my poor boy lay crushed beneath the fearful load. It was an awful moment! but time, that changeth all things brought relief, and I still had two sons.—But my cup of affliction was not yet full: they too, were taken from me. Side by side they died, not as their brother, but the fire damp caught their breath, and left them scorched and lifeless. They brought them home to the old man, his jewels, than whom earth's richest treasure in his sight had no higher price, and told him he was childless and alone. It it a strange decree that the old plant should thus survive the stripling things it shaded, and for whom he would have died a thousand times. Is it suprising that I should wish to die here in the mines?"

"You have, indeed," I replied, "drank of affliction, whence do you derive consolation?"

The old man looked up, "From Heaven; God gave, and He hath taken away; blessed be His name." I bowed my head to the miner's pious prayer, and the old man passed on.

Mining Journal.

Children's Friend.

NEVER TELL A FALSEHOOD.

When the celebrated George Washington was about six years of age, some one made him a present of a hatchet. Like other children, exceedingly fond of what is new, he went about chopping every thing that came in his way; and going into the garden, he unluckily tried its edge on a very choice cherry tree, stripping off its bark, and leaving but little hope of its recovery. When on the next morning, his father saw the tree, which was a great favorite, in this wretched plight, he inquired who had done the mischief, declaring that he would sooner have given five guineas than it should have occurred; but no one could inform him of the offender. At length, however, George advanced with his hatchet, and immediately was suspected of being the culprit. "George," said his father, "do you know who killed that beautiful little cherry-tree?" The child hesitated for a moment, and then nobly replied, "I can't tell a lie, pa; —you know I can't tell a lie. I did cut it with my hatchet." "Run to my arms, my boy!" exclaimed his father; "run to my arms! Glad am I, George, that you have killed my cherry-tree, for you have paid me for it a thousand-fold! Such an act of heroism in my son is worth more than a thousand cherry-trees, though blossomed with silver, and their fruits of gold!"

PRAISE.

Cheerfully do we join in this tribute of an affectionate and delighted parent. "The lip of truth shall be established for ever, but a lying tongue is but for a moment." It gains nothing but the disadvantage of being discredited when the truth is spoken; and this, apart from its moral evil, should keep it silent. Its offensiveness to God has, however, been fearfully displayed in the punishment and immediate death of some who have uttered falsehoods. A regard for truth is always delightful. A party of Moors made an attack on the flocks of a village, and a negro youth was mortally wounded. The natives placed him on horseback, and conducted him home, while his mother preceded the mourning group, proclaiming his excellent qualities, and by her clasped hands and streaming eyes, discovering the inward bitterness of her soul. But the chief one she mentioned was thus expressed—may a similar testimony be borne to you!—"*He never, never, never told a lie!*"

[*Praise and Blame.*

DOES GOD LOVE ME NOW.

On the morning of a recent Sabbath, I was engaged with my children, in our customary duties, when the youngest, a boy about three years old, who had stepped out of the room unperceived, came running to me, and asked, "Mamma, does God love me now?" I felt convinced by his manner he had done something improper, and therefore, replied, "I hope God loves you always, my dear, but what have you been doing?" "O," said he, "I have been bowling my hoop, and tossing my ball, and Ann says it is very wicked, because it is Sunday. God don't love wicked children, does he, mamma?" "Certainly not, and I hope you will never again play with your toys on a Sunday." An elder sister turned to some pictures of Scripture history, and the hoop and the ball were no longer temptations. My dear little readers, whenever you are tempted to forget the Sabbath, and Him who hath commanded that it should be kept holy; may the question of this infant boy return to your remembrance, and may you be brought to the inquiry, Am I now acting in a manner to please God, and to deserve his love and favor? For whether we keep his commandments or not, remember he is about our path, and about our bed, and spieth out all our ways. Let us all then frequently ask ourselves, "*Does God love me now?*"

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The treasurer of the Foreign Committee acknowledges the receipt of the following sums since last report:

From S. Michael's Church, Bloomingdale, Quinquagesima collection, one half, $6. St. Mary's ch., Manhattanville, do., one half, 1 50. Part collection Emmanuel ch., Newcastle, Del. Quinquagesima collection 15. St. Peter's ch., Peekskill, N. Y., do., 9. Church of the Epiphany, Philadelphia, Quinquagesima collection, per Rev. Dr. Tyng, rector, one half, 250. Zion ch., Newport, R. I., Quinquagesima collection for education of "Bethia Johnson," Africa, 2d annual payment, 20; Christmas offering of S. schools, one half, 3 50; foreign missions generally, 5; one half of general collection, 16 16—44 66. Through E. Wilcox, Esq., R. A. Philada., from St. Augustine ch., Cecil co., Md., per Rev. J. P. Bausman, for Africa 3 13; from a friend for do., 9 57—10. Christmas offering, S. sch. connected with St. Mark's ch., Phila., one half 89 cts. Do. do. St. John's ch., Bellefonte, Pa., one half, 1 13. From St. James' ch., Leesburg, Va., per Rev. George Adie, 29 93. Subscribers to aux. Society of do. 7 50 S. sch of St. James' ch., Leesburgh, Va., for Greece, 10, for Africa 2—12. From St. Peter's ch., Phila., per F. G. Smith, treas., 52 50; do. for Texas, 50—102 50. S. sch. class of St. Luke's ch., Phila., for education of Wm. White, Africa, 2d annual payment, 20, J. H. B., 2. From G. W., Taylor, treas. of committee of appropriations of St. Andrew's ch., Phila., viz., from male S. sch. of St. Andrew's ch., for Africa 15; do. do. Christmas offering for do. 5; do. St. Andrew's ch., 20 50; do. do., one half, 22 50; do. do. for Greece, 5; do. female S. sch., for Greece 31—99. From St. James' ch. Phila., Quinquagesima Sunday collection for Board of Missions, one half, 221 80. Gloria Dei ch., Phila., do. do., one half, 16. St. James' ch. (Swedish,) Kingsessing, Phila. co., one half, 12 50. St. Stephens's ch., Phila., do., one half, 262 50. St. Mary's ch., Hamilton, West Phila., one half, 45 05. St. John's ch., Chew's Landing, N. J., one half, 3 06. St. Peter's ch., Berkley, do., one half, 5 23. St. Luke's ch., Germantown, Pa., one half, 28. Cash in addition to collection at the ch. of the Ascension, N. Y., on Quinquagesima Sunday, 2 50. Quinquagesima offering of Missionary Association of Fairfax Institute, near Alexandria, D. C., per Rev. G. A. Smith, principal: for Africa 40, Greece 40—80. From Emmanuel parish, Cumberland co., Md., Rev. S. Buel. rector, one half, 29 40. Christ ch., New York, one half, 15 37 Quinquagesima Sunday collection, St. Andrew's ch., Phila., per E. Wilcox, R. A., one half, 202 54. Do. do. St. John's ch., Concord, Pa., per do., one half, 4 50. St. Stephen's ch., Phila., Quinquagesima collection, in addition to amount sent on 28th, one half, 2 50. St. Paul's ch. Phila., 288; do male Bible class do., 12, one half, 150. Grace ch., Phila. Missionary Association, do. do., one half, 214 62. St. John's ch., Carlisle, Pa., 16 79. Trinity ch., Southwark, Phila, one half, 113 32. Quinquagesima S. collection, Christ ch., Shrewsbury, N. J., 6 02. Do. do. Middletown, N. J. 32 cts. Do. do., Christ ch., Shrewsbury, N. J. for Africa, 6 23. Do. do., St. Paul's ch., Poughkeepsie, per Rev. W. H. Hart. 25. Do. do., St. Peter's ch., Cheshire, Ct., 7 50. Do. do. St. James' ch., Greenfield, Mass., 7 50; from M. Andrews, do. do., for Africa, 50 cts.—8. Do. do., St. George's parish, Fredericksburg, Va., per Rev. Dr. McGuire, rector, for China 5, Africa 2 88, foreign missions generally 42 12, female S. school of do. 4 07—54 07. Do. St. Ann's parish, Essex co., Va. per. Rev. J. M'Guire, 15. Do. South Farnham, Essex co., Va., 20. Two ladies of St. Stephen's ch., Middlebury, Vt. for Africa 2 50, for Greece 50 cts.—3 00. Quinquagesima collection, St. James' ch., Goshen, Orange co., N. Y., 13 32. Through J. Loney, Esq. R. A., Baltimore, offerings of chapel of ease, parish of St. Thomas, Carroll co., Md., 5; two ladies Howard district, 2; Mount Calvary ch., Baltimore, 16; Miss Lucy Longworth, Cincinnati, per Rev. H. V. D. Johns, from sale of a ring, 2—25. Christ ch., Guilford, Ct., per Rev. L. T. Bennett, rector, Quinquagesima collection, one half, 4 50. P. F., Quinquagesima offering, one half, 50 cts. St. John's ch., Salisbury, Ct. per. Rev. W. Warland, rector, one half, 2 50. Trinity ch., Rensselaerville, Albany co., per Rev. R. Washbon, 3 35. Trinity ch., Portsmouth, Va., Quinquagesima collection, per Rev. J. H. Wing, rector, one half, 20. From Mr. J. Cocke, Smithfield, Va., for Africa, 5. Through B. Howard, Esq., Treasurer Massachusetts Board of Missions, from Christ Church, Andover, one half, special, 11 09; a gentleman of Trinity ch., Boston, by Rev. I. L. Watson, 100; part of special coll., 195 50. Trinity and St. Paul's, several persons, 600, St. Paul's, part of a special collection, 47—do. E. Tuckerman, 50—do. Madame Vinton, 5—do. general meeting, evening of 11th Feb., 411—St. Mathew's ch., one half special collection, 12—Grace ch., part of do., 58 45—Mrs. T. G. Fessenden, 5—association, 10—school for moral discipline, one half, 10—Trinity ch., Bridgewater, one half, 3 68—Christ ch., Cambridge, one half, 8 85—St. Peter's ch., Cambridgeport, one half, 11 05—St. John's ch., Charlestown, one half, 30—Mount Zion ch. Chelsea, one half, 10—St. Paul's ch., Dedham, one half, 13—St. Andrew's ch., Hanover, one half, 8—Grace ch., New Bedford, one half, 10—St. Paul's ch., Newburyport, one half, 9—Christ ch., Quincy, one half, 5 38—St. James' ch., Roxbury, part, 80 50—do. for Africa, 2 30—do. Missionary Association, 76 17—St. Peter's ch., Salem, one half, 15—do. do., Missionary Association, 25—St. Paul's ch., Stockbridge, one half, 4—St. Thomas' ch., Taunton, for education of Louisa Marston, Africa, in year advance, 20—do. do., one half, 9 53—Trinity ch., Vandeusenville, one half, 3—St. Paul's ch., Wickford, R. I., one half, 10—Christ ch., Westerly, R. I., 17—St. Paul's ch., Concord, N. H., 17—1932 90. From family mite box, New York, 3—Christ ch., Belleville, N. J. Quinquagesima collection one half, 4—Christ ch., St. Simon's Island, Ga., do., per Rev. E. T. Walker, 16—from negroes for Africa, 2 50—self-denial of two little girls, 3—proceeds of a hive of bees having its home for five years in the walls of the ch., 3 50—25. Offerings of St. Helena ch., Beaufort, S. C., per Rev. J. R. Walker, Quinquagesima collection for Africa, 104 50. Through E. Wilcox, Esq., R. A. Phila., from Christ ch., Quinquagesima collection, portion designated for foreign missions 218 75—Female Greek Mite Society, Phila., for school at Athens, 7—St. Mark's ch., Lewiston, Pa., Quinquagesima collection, for Africa, 7 60—from R. C. Hale, Esq., for education of Elias White Hale, Africa, 1st payment, 20—27 60—253 35. St. Paul's ch., Paterson, N. J., Quinquagesima collection, one half, 6 78—St. Paul's ch., Whitehall, N. Y. one half, 3. Rector's offering, do., one half, 2—St. Paul's ch., Troy, for Africa, 40—for Texas, 40—80—St. Mark's ch., Orange, N. J., one half, 10 50—St. Paul's ch., Augusta, Ga., one half, 40—Christ ch., Hartford, Ct., Rev. G. Burgess, rector, part, 116—Christ ch., Westport, Ct., Quinqua. coll., half 11 25—Christ ch., Western, Ct. do., one half, 2—St. Thomas' ch., Brandon, V., do., part, 3—St. Peter's ch., Paris, Ky., through W. P. Hunter, Esq., R. A. Savannah, Ga., do., do., one half, 12 50—form Rev. E. F. Neufville, rector of Christ ch., Savannah, Ga., offerings of said ch., from 25th of April, 1842, to 26th of February, 1843, general 13 75, Greece, 3—China, 2—Quinquagesima collection said ch., half, 92 42—111 17—St. John's ch., Savannah, Ga., one half, 39 36—Trinity ch., Newport, R. I., Quinquagesima coll., one half, 73 26—Christ ch., Georgetown, D. C., do., one half, 34 72—do. do., Ladies' Sewing Soc., one half, 5—do. do., a colored person, 0 75—Church at M. A., one half, 20 50.—Trinity ch., Newark, N. J., part, 39 42—for Africa, 25—64 32. St. John's ch., Troy, N. Y., per Rev. Richard Cox, one half, 20—St. Mark's ch. in the Bowery, N. Y., monthly offerings 30—Quinquagesima collection at Rye, N. Y., one half, 20—Christ ch., Middle Haddam, Ct., one half 12 50—Total. $5,389 40.

New York, March 12, 1843.

The treasurer of the Foreign Committee acknowledges the receipt of the following sums since his report of the 8th inst:—

From H. Trescott, receiving agent, Charleston, S. C., St. Stephen's Missionary Lecture, per Rev. T. C. Dupont, 2 50; do. colored congregation for education of T. Dehon (Africa,) 20; Claremont ch., Statesburg, Rev. A. L. Converse, 20; St. Bartholomew's parish, Rev. I. H. Fowle, for Africa, 20; Christ ch., Wilton, per do. for do., 5 31; St. Mark's ch., Clarendon, Rev. A. Wigfall, 63 65; two little girls of St. Mark's, earnings of self-denial, 2; St. Mark's, Clarendon, 3; Trinity ch., Edgfield, in answer to call of Board of Missions, 10, St. Michael's, per Rev. P. T. Keith, for Mesopotamia, 3, do. general, 10 93; St. John's ch., St. John's Island, per Rev. F. I. Young, Quinquagesima col., 44 17; colored congregation for Africa, 5 57; Mrs. M. B., 2 50; Mrs. W. M. C., 2 50; Mrs. M. I. 2 50; M. I. V., 2; M. B. Y., 2 50; J. M. Y., 2, color'd communicants for Africa, 36 cts.—64 10. Zion ch., Butternutts, Otsego co., Quin. col., part, 10; St. Stephen's ch., Ridgefield, Ct., one half, 7 50; Christ ch., Lonsdale, for Africa, 10; Quin. col., one half, 2 50—12 50; St. John's ch., Elizabethtown, N. J., Quinquagesima col., one half, 18 89, Christ ch., Stratford, Ct., part, 14 89; St. John's ch., Hartford, Ct., one half, 75; St. James' ch., New London, Ct., one half, 23 08; Sunday school, do., for Africa, 5 57—28 65, Trinity ch., Columbia, S. C., 21; for Greece, 5; a lady of same ch., 50—76 00; St. John's ch., Providence, R. I., per Rev. Dr. Crocker, Quinquagesima col., one half, 152 28; S. school Society for Richmond, Philanthropic School, Athens, 94 59; Philanthropic Society of same ch., 50; colored S. school of do., for Africa, 5 04; colored subscribers, for Africa, 5 25; "foreign missions," 60 00; other contributors for foreign missions, 72 56—142 85. Through E. Wilcox, rec. agt., Philadelphia, St. Luke's ch., Phila., Quinquagesima col., half, 370 03; Oxford ch., Rev. G. Sheets, half, 12 10; St. Paul's ch., Camden, N. J., half, 7; St. Peter's ch., Phila., half, 6 45; Holy Trinity ch., Westchester co., Pa., half, 29 25; St. John's ch., Yonkers and chapel at Tuckahoe, Quinquagesima col., per Rev. H. L. Storrs, 5 10; through J. Long, Esq., R. A., Baltimore, from Christ ch., additional half, 2 50; Mt. Calvary ch., half, 50; St. Ann's ch., Annapolis, half, 12 51; St. Peter's ch., Balt., Female School, 7 16; do. do., for Constantinople, 5; for support of John Barry, Africa, 20; do. for Texas, 6; St. Peter's, half, 3; ch. of the Ascension, Rev. M. Peck, half, 6 13; St. Peter's ch., per Rev. Dr. Henshaw, half, 97 14; St. Andrew's ch., Rev. M. Kepler, half, 7 55—167 49. Trinity ch., Columbus, O. Quinquagesima col., Rev. A. F. Dobb, 25; Christ ch., Greenwich, Ct., half, 17 50; St. John's ch., Fort Hamilton, per Rev. J. D. Carder, rector, part, 10; through Rev. Dr. Milnor, from Juvenile Miss. Association of St. George's ch., for support of Ellen Milnor, Africa, 20; do. for support of a beneficiary, under the "bread fund" in Mr. Hill's school, Greece, 20; St. George's ch., Astoria, L. I., half, 6; from St. Paul's ch., Sing Sing, Quinquagesima col., half, 10 76; St. John's ch., Salem, N. J., half, 11 87; St. George's ch., Penn's Neck, half, 1 13; from Miss Dommick, to be added to collection in ch. of Ascension, N. Y., half, 125; Christ ch., New Brunswick, N. J., half, 20; St. Peter's ch., Albany, for Texas, 25; for Africa, 25—50; St. Paul's ch., Lynchburg, Va., half, 66 54; St. John's ch., Portsmouth, Quinquagesima col., per G. M. Marsh, 30—146 54; St. John's ch., Piqua, Pa., half, 10; All Saints' ch., ———, Pa., half, 5; St. Peter's ch., Talbot co., Md., per Rev. H. M. Mason, D. D., half, 12, do. Africa, 6—18; per C. G. Memminger, Esq., Chairman Missionary Committee, Charleston, S. C., Quinquagesima col., St. Michael's, 13; St. Philip's, 25; St. Paul's, 23; St. Peter's, 55; St. John's chapel, 2—122; St. Matthew's, Bedford, N. Y., half, 3 38; St. Peter's Morristown, N. J., half, 5 44; Christ ch., Roxbury, Ct., half, 22 5; St. John's ch., Washington, Ct., half, 1 25; St. Paul's ch., Richmond, Indiana, half, 1 50; Sunday school do., 1—2 50; St. John's, Essex, Ct., half, 6; Legacy of Miss Sarah C. Brockenbrough, Port Royal, Va., to African Mission, sent through Rev. W. Friend, rector of St. Peter's and Grace churches, Port Royal, 100; through J. Long, R. A., Baltimore, from St. Paul's ch., Baltimore, for Africa, 5; general, 10 50—15 50. Trinity parish, Charles co., Md., per Rev. J. Abercrombie, 5; St. Paul's ch., Flatbush, L. I., per Rev. Mr. Bracker, 28; Quinquagesima col., St. Peter's ch., Morristown, N. J., half, 11 88; St. George's ch., Astoria, L. I., additional to Quinquagesima col., half, 25cts. A lady of the ch. of the Ascension, avails of sale of fancy work, half, 2; St. Stephen's ch., Portland, Maine, Rev. J. Pratt, rector, 60; Sunday school of same ch., education of "J. Pratt," Africa, 12; St. Peter's ch., Westchester, Rev. W. Powel, rector, 50; Christ ch., East Greenwich, R. I., half, 4 50. St. Clement's ch., N. Y., per Rev. Mr. Mead, Quinquagesima col., half, 25 12. Total, $2,931 64.

J. SMYTH ROGERS, Treasurer.

New York, March 15, 1843.

CORRECTIONS.—$100 acknowledged 8th February, from Rt. Rev. Dr. Gadsden, for church at Galveston, to be applied as follows—For church at Galveston, $10, for Texas, 40, for Africa, $40, for Syria, $10.

$251 23 acknowledged 22d February, from St. Peter's church, Charleston, should have been credited to St. Philip's church of that city.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of March 8, has received the following contributions, viz:—

From Grace ch., N. Y., Rev. Dr. Taylor, 250; St. Paul's ch., Sing Sing, half, 10 76; Christmas offerings of the Sunday schools of the same, 3 75; St. George's church, Astoria, L. I., 6; St. John's ch., Salem, N. J., half, 11 87; St. George's ch., Penn's Neck, N. J., half, 1 13; domestic special, 25 cts. Miss Dommick, to be added to the collection in the Ascension, N. Y., half, 1 25; a friend (in gold,) 5; St. John's ch., Yonkers, and chapel at Tuckahoe, 12 50; Trinity ch., Portland, Ct., half, 18; Christ ch., New Brunswick, N. J., half, 20; St. Peter's ch., Albany, part, 100; St. Stephen's ch., Harrisburgh, Pa., 45; an individual of the same, for Jubilee College, remitted to Bishop Chase,) 10; St. Paul's ch., Lynchburg, Va., half, 66 53; St. Michael's ch., Trenton, N. J., 70; Christ ch., Greenwich, Ct., half, 17 50; St. John's ch., Portsmouth, N. H., half, 30; St. John's ch., Piqua, Pa., half, 10; All Saints' ch., Paradise, Pa., 5; through J. Loney, Esq., R. A. in Baltimore, from Christ ch., Baltimore, additional, half, 2 50, Mount Calvary ch., Baltimore, half, 50 cts; St. Ann's ch., Annapolis, half, 12 50; Sherwood and St. John's parishes, Baltimore co., 23 70, from the same, for Miss Chase's school, 13 50; St. Peter's ch., Baltimore, male Sunday school, for Pontiac, Miss., 7 61; do. for Mont Tabor, 7 61. Mr. Jackson, half, 5; St. Peter's Female Sunday school, 7 17; Sherwood and St. John's parishes, 24 33; Sherwood Academy, 10; the same for Jubilee College, 10; St. John's ch., Ellicott's Mills, for Bishop Chase, 6; St. Peter's ch., Baltimore, Rev. Dr. Henshaw, 190 13; Church of the Ascension, Baltimore, half, 5 14; St. Andrew's ch., Baltimore, half, 7 56—254 15. St. Peter's ch., Talbot co., Md., Rev. Dr. Mason, half, 12; donation special Domestic, from the same, 5. Through C. G. Memminger, chairman of special Committee in Charleston, S. C., from St. Michael's, 26 50; St. Philip's ch., 16; St. Paul's ch., 20; St. Peters, 30 22; St. John's chapel, 2—94 72. St. Peter's ch., Morristown, N. J., half, 5 44; special, from same, 9 12; St. George's, Astoria, additional, 50 cts; St. Matthew's ch., Bedford, N. Y., half, 3 39; Christ ch., Roxbury, Ct., half, 2 25 St. John's, Washington, Ct., half, 1 25; St. John's, Essex, Ct., half, 6; St. Mark's, New Canaan, Ct., half, 5 34; St. St. Paul's ch., Richmond, Ia., half, 1 50, S. S. of the same, half, 1; St. Paul's ch., Edenton, N. C., 32 45—Missionary Society of the male Sunday school of Christ ch., Georgetown, D. C., 20—a lady of Church of the Ascension, 2—St. Luke's ch., East Greenwich, R. I., half, 4 50—Christ ch., Middletown, Ct., 60 28—St. Peter's ch., Uniontown, Pa., 10—Christ ch., Pensacola, Florida, 20—through J. Loney, Esq., R. A. in Baltimore, from St. Paul's ch., Baltimore, Rev. Dr. Wyatt, 290 60—Mount Zion ch., Hedgesville, Md., 20—St. John's church, Ellicott's Mills, Md., 13 61—Trinity parish, Charles co., Va., half, 5—329 21 Through D. Ravenel, Esq., R. A. in Charleston, offerings of St. John's ch., Berkley, S. C., 15—do. St. Mark's, Clarendon, 65 66—do. St. Michael's, Charleston, 34 85—do. St. John's ch., John's Island, half, 18 57—and from the following individuals of the same, Mrs. M. B., 2 50—Mrs. W. M. C., 2 50—Mrs. M. J., 2 50—M. B. Y., 2 50—C. Y., 5—F. J. Y., 23—207 08. St. John's ch., Albion, Illinois, (a missionary station,) 15—St. Peter's ch., Westchester, Rev. W. Powell, 67 19—St. Clement's ch., New York, half, 23 12—from the same, special, 3 76—St. John's ch., Stamford Ct., 50. Total, $2041.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co.,
March 15, 1843. 152 Broadway, N. Y.

Errata,—In the acknowledgment in the Churchman of Feb. 25, for St. John's Church, Baltimore, Rev. Dr. Wyatt, rector, read St. Paul's.

Peter's Church, Perth Amboy, N. J., of which $1 78 is from the Sunday school, half, $22 49.

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